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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI

JACKSON, MISS., January 31, 1924

NEW SERIES
VOLUME XXVI, No. 5

The United States Supreme Court at Washington refused to take up the appeal of former Governor Walton of Oklahoma.

It is said that Dr. A. C. Dixon was married January 25th to Mrs. Alexander, widow of the song evangelist. The wedding took place in London.

Mr. T. Weber Wilson, new congressman from Mississippi has introduced a resolution in the lower house to suspend all immigration for six years.

Mr. Bok told the senate investigation committee that it was none of their business how much money he spend to get the peace plan started.

In the inaugural parade which accompanied Governor Whitfield from the Mansion to the Capitol, Mississippi College and Hillman College were out in full force to honor the Alumnus of Mississippi College.

Methodists seem friendly with the new organization of the Greek Church in Russia, called the Living Church. The Episcopalians support the old Russian Church. Baptists have no good opinion of either one of them.

Physicians representing the Health Organization of the League of Nations visited America and reported that prohibition in the United States had already improved the health of the people and would doubtless be permanent.

The Scofflaws had a "wet" meeting in Washington last week, but received no encouragement in response to their address to President Coolidge; and some good congressmen took occasion to lambast them.

Senator Blair of Lee County has introduced a bill in the Mississippi legislature to put a ten per cent tax on all cigars and cigarettes sold in the state. It has struck a popular chord and we hope will enacted into law. There were fifty billion cigarettes, ready made, sold last year; an increase of seven billion, due largely it is said to smoking by women.

Dr. W. B. Crumpton, long time Baptist Mission Secretary in Alabama, recently resigned as president of the Alabama Anti Saloon League because his advocacy of Senator Underwood for the presidential nomination had produced friction between him and the League. The League opposes Underwood because he is not believed sound on the liquor question.

Nicolai Lenine the head of the Russian Soviet government died January 20th. He rose from obscurity by being always an ardent revolutionist, against Czarism and capitolism. His oldest brother was executed by the Czar nearly forty years ago and Nicolai worked for revenge as well as what he regarded as justice. He was an exile in Switzerland at the time of the war, having been previously banished to Siberia. It is hard at this time to form a true estimate of his character, as the world knows so little about the facts in Russia.

FOUR MINUTE SERMONS

SUBJECT: FROM DISCIPLES TO CHRISTIANS

Text: The Disciples Were Called Christian First in Antioch. Acts 11:26

Is there a difference between a disciple and a Christian? If so, what is it? It may be the difference between a child and a man; both are human beings. It may be the difference between a pupil and a teacher; both are school people. It may be the difference between an apprentice and a journeyman; both have a trade. It may be the difference between a student of law and one who practices law; both have the same end in view.

But we may learn more about it by getting back to the scripture which indicates the point of transition. Acts 11:26 tells us the time, place and circumstances. It was at Antioch, not at Jerusalem.

(1) The place had much to do with it. At Jerusalem it was difficult for the disciples of Jesus to separate themselves from the old Jewish stock, tradition and worship. They were still going to the temple and observing many of its rites. They were still Jews. To be sure they were quite different from other Jews, but the whole surroundings were Jewish and they had no clear conception of being anything else or including anybody else. The religion of Jesus would never have been anything more than a sect of Judaism if it had stayed in Jerusalem. But God pushed them out, scattered them and broke the bondage of tradition and started them on a world career. They only came to see their place and mission in the world when they got away from local environment. The will of Jesus is a world wide kingdom, but people will never know it who do not see beyond their gate post.

(2) But it is not sufficient simply to be separated from Judaism; it is not enough simply to be different from other people. A Christian is not merely one who holds to a given body of doctrine or teaching; not just a student of a new system, not one who sits at the feet of a Master and accepts or adopts his theory of religion, or his standard of ethics, not one who merely approves and endorses his philosophy of life. All these may be good and may be a part of the training belonging to disciplinship; but to be a Christian is to reproduce the life and purpose and ministry of Jesus. Discipleship is the period of prepaartion. To be a Christian is to have a mission in life to abandon oneself to the perpetuation of the work and ministry of Jesus to men. It is to have the spirit of Christ, to have the anointing of the Holy Ghost, for that is what the word Christ means. It is to be able to say with Paul, "To me to live is Christ", and "It is no longer I that live, but Christ liyeth in me".

(3) How is one to come to this estate? How are our people in the churches to pass from being men disciples to being full fledged Christians? How are we to lead our people out from being mere church members, church attendants,

beneficiaries and recipients of the blessings of the gospel to the greater blessing of being part-takers of His work and to have fellowship in the furtherance of the Gospel?

Again let us go back to Antioch and see how it came about.

(1) First they learned from the trend of events. They interpreted the will of God by what they saw going on in the world. They were scattered from Jerusalem; they were thrown in contact with Greeks; the opportunity and the need were before them. The Spirit within them answered to the need about them. The church member who does not feel the call of the world's need today must be dead indeed. We are jostled on every side against the needs of all nations and all men. The soul of the disciple is drawn out into Christian service. Like his Master he has compassion and stretches forth his hand.

(2) The other means of drawing them out (enlisting them if you please) from disciples to Christians was that the people were diligently taught. For this the local workers called in outside aid. They sent up to Tarsus and fetched Saul down to help. The pastor ought to get any specialist that he can to help. One help that no pastor and church can neglect without condemning the membership to be perpetual dwarfs is the Denominational Paper. It is simply a crime against the church for a pastor to be willing for his people to abide in ignorance of the denominational work and life. The people who do not read the paper are doomed to life-long infancy in the work of the Christian life. And any man who is responsible for this lack of development is accountable to God.

Italy and Jugo Slavia have at last signed a treaty of peace and friendship.

W. S. Craft, who has been attending the Ft. Worth Seminary, is back in Mississippi and is open for work in the churches. He is now at Silver Creek.

Mr. Edward Bok has offered to the Senate Committee which was investigating him and the peace plan that all the manuscripts shall be turned over to them, and that they may make the selection of the best plan proposed, and he will give to the winner \$100,000 on the same conditions the first \$100,000 was given. If anything could stop the mouth of these growlers it seems that this would.

There is a mistaken notion that statistics are necessarily dry. On the contrary they mark the progress or retrogression of every vital condition or movement. This is true of figures of the United States census, of the state health boards and of our mission boards. This last tells the story of the progress of God's people in winning the world for Christ. It is the custom of the State Board and of the Home and Foreign Mission Boards to report their receipts through the Baptist Record. They are vital matters and of genuine interest to those who are working for the saving of a lost world. The figures furnished by the Home and Foreign Boards show the receipts of several years put side by side so that you can see which way we are going, forward or backward.

MEN'S SOUTHWIDE CONVENTION, MEMPHIS, FEBRUARY 12-14, 1924

STILL SEEING, HEARING, AND FEELING IN SOUTH CHINA

By W. Y. Quisenberry

On the way up the West River to Wuchow we stopped at Shihing. Here we found only two noble women working in and from this important city. They are working, in my judgment, far beyond their strength, and are jeopardizing their health. Here by the consecration and liberality of the Chinese Christian Doctor we have secured an exceedingly valuable piece of property in the very heart of the city. It was the residence of a wealthy Mandarin; it runs from street to street, a distance of 500 by 900 feet. On it are some handsome old trees. This property is greatly needed for the enlargement of our work. We ought by all means to have two well equipped men at this station with their wives. The field is "White to the harvest".

On reaching Wuchow I was again made to rejoice over the manifest blessings of God on what has been and is being accomplished. In the place of the small, poorly equipped, and under-manned hospital, we now have a magnificent, five story, splendidly built, fire proof building. Four floors (including the basement) are now in use, and was caring for 100 in-patients on the day of my visit, with others seeking to enter. The immediate need is for \$5,000 gold to put in an elevator and to equip the top floor. Under the splendid, wonderful ministry of the godly, energetic Dr. George Leavell, this hospital is now self-supporting, is more than self-supporting. The \$5,000 for an elevator and equipment will provide for forty other beds. This will offer healing and comfort and salvation to as many sufferers, and at the same time greatly help all the phases of our Christian service in this city. Is there not some brother or sister who would like to have the joy of providing this needed \$5,000 in addition to and above their 75 Million offering? This is the only hospital within the reach of some ten millions of people, and it is now being conducted as a very great evangelistic agency. Many will find Christ here while receiving bodily healing.

Dr. Leavell and his staff of native workers are praying that God will send them two additional, well equipped doctors from the homeland; they are greatly needed now when Dr. Leavell is having many more calls for outside work than he can respond to. He begged me to do what I could to help the Board find well equipped doctors, but he said he did not desire to have any unless they are willing to put Christ first and foremost in all things and at all times. While I was a guest in his home for a few hours he received an urgent telegram to attend a foreign missionary 184 miles up the river, and two calls were received from British officials stationed at this strategic center. All of his time and energy is needed for hospital work. Hundreds of patients each day are treated at the public dispensary, and all of these are given a chance to hear a gospel message, and are provided with Christian literature before they leave the dispensary chapel.

It was my joy to preach morning and night in our new church building at Wuchow; there were a number of professions of faith at both services. The Sunday School crowds all available space.

Both the boys' and girls' schools at Wuchow are greatly hampered for lack of buildings; it is pitiful to see under what difficulties and inconveniences our faithful missionaries are seeking to teach the many who are anxious to learn. These workers have been long hoping and praying for the monies that were to come from the 75 Million Campaign. If our people only knew how far a little money now spent in equipping our missionaries for efficient service would go, how gladly they would give it. Our people have the money, and I believe the love of God in their hearts, but they do not know the real conditions confronting those who have gone as their representatives in this mighty nation of nearly 500,000,000 people, some 400,000,000 of whom have never yet heard the name of Jesus, or had a copy of His word.

THE DIVISION OF SOUTHWIDE FUNDS

Georgia has a perfect legal right to divide all the funds raised by her churches through her state convention agencies, in any way she sees fit. She has the legal right to fix the proportion to be spent in the state, and outside of it. She can say what part of her money shall go to foreign and home missions, or any other object. She can legally cut out entirely any particular object if she so desires, and she can even give all of her money just to one object, if she so desires. The Southern Baptist Convention has not the slightest legal authority over the Georgia Convention, or any association or church in the state.

We Baptists have only one general sovereign with autocratic power among us, and that is the local church. It is a complete sovereignty and is independent of any other body on earth. Our fathers found from experience, however, that these sovereign churches, acting by themselves and independently of each other, were not as efficient in their work, and could not advance the Master's Cause as well as they could if they combined their efforts, and so they formed the district associations. These, as our fathers formed them, were simply co-operative advisory bodies, composed of messengers without authority, from the local churches, sent to consult together, to mutually co-operate and labor in the common cause, and thus unitedly advance it, better than they could singly and independently. The association has not the slightest legal authority over the local churches, but its power is only an advisory one, and any local church can ignore it if it wishes to, or can entirely withdraw from it and join some other one, or go it alone, at its own pleasure.

The associational plan worked so well that our fathers naturally enlarged the idea and formed the State Conventions. These Conventions have not the slightest authority over either the associations or the local churches, but are only co-operative and advisory bodies, just as the associations are.

The culmination of the idea was, of course, in the organization of the Southern Baptist Convention, which, also, like the others, has no legal authority over state conventions, associations or churches, but is only advisory and co-operative. Thus our fathers gradually, and in the light of the experience of many years, built up the most beautiful and perfect system of co-operative church organizations on earth, that we all work under and love so much.

But the Southern Baptist Convention, while it has no authority whatever over state conventions, associations and churches, yet it does have autocratic authority over its own boards and committees, and they must obey it. The state conventions have no authority over associations and churches but they have sovereign authority over their boards and committees and so the associations with their servants.

Granting then that the state conventions have the legal authority to divide all the money for southwide objects that they collect, in any manner they please, without consultation whatever with the Southern Baptist Convention, or any other state convention, then the question arises, would it be wise to exercise that right, and adopt that policy?

I wish to say with all the power I have, that such a policy would do more to destroy our Baptist work in Georgia, and in the South and in the world, than all other adverse things combined.

1. It would practically kill the Southern Baptist Convention. It would take away from it most of its prestige and power and would make it a weak, impotent affair indeed. All of its initiative would be gone and it would be entirely at the mercy of the haphazard, uncertain, conflicting action of the different state conventions. The very life of our beloved Southern Baptist Convention is involved in this question.

2. It would utterly destroy all of our general co-operative work. Every state convention would

go on its own hook, without any comprehensive, general plan, each acting from the local and, perhaps, selfish viewpoint. There would be no more consultation and discussion, or fraternal action and, therefore, the state conventions would act largely in ignorance and prejudice, and we would have confusion and ruin in our beloved system that we have spent so many years in building up.

3. It would destroy the Foreign and Home Mission Boards and all the other general boards. Instead of having one general master to look to for support and direction, they would have a sovereign, separate, independent master in every state, all acting in conflict and out of harmony. These boards would never know from day to day what their income was to be, or whether they were to have any income at all. They could never make any plans, or provide any policies. They would be compelled to contest with each other before every state convention for funds to sustain them, and there would be bitterness and strife among us in every state, and questions would be settled by local prejudice, or favor, or ignorance. Some of the conventions would unduly contribute to some of the objects and starve others, and our mission work would be set back one hundred years.

4. It would severely strain, if it did not kill outright, the beautiful spirit of harmony and affection that has all the while been the crowning glory of Southern Baptists. If the state is to decide general matters by itself alone, and without fraternal consultation with the rest of us, when all of our rights and interests are involved, then we are going inevitably to be estranged, and walk apart, and cease dwelling together in unity.

5. It would be manifestly unfair and grave injustice would be done in many cases. How could Georgia fairly decide questions involving the common cause without giving the others who are especially interested a hearing, and an equal voice in the settlement of affairs that are just as much theirs as they are ours?

6. It would do violence to the Baptist doctrine that the majority must rule. It would be just a very small minority in each state controlling policies and making appropriations for causes that are common to us in all the states.

7. For Georgia to adopt this policy would be simply committing suicide in all of her local work inside of the state. If our state convention should join other state conventions in thus treating the Southern Baptist Convention, it would be an invitation and an example to the associations and churches in Georgia to give the same treatment to itself. Suppose the Atlanta, the Georgia and the Sarepta Associations should follow its example here in Georgia and should decide for themselves how their money they send to the state convention was to be spent without any reference to the state convention's policies, or to anybody else's policies, but simply from their own local viewpoint, where would that leave the state convention if the other associations followed suit? But carry the argument to its legitimate conclusion, and suppose the local churches in each association should adopt this policy in their connections with the associations and the state convention, what then would be left of our state work? And why should they not? If it is a good policy for a state convention to treat the Southern Baptist Convention that way, is it not just as good a policy from the local standpoint, for a church to treat the association and the state convention the same way? Could the Convention object to being fed out of its own spoon? Having sown the wind, could it object to reaping the whirlwind?

In my humble judgment this is one of the most momentous questions that have ever arisen among Southern Baptists, and upon its proper settlement depends the very life of our work. And we must settle it not by law but by grace. We must all approach it in the spirit of meekness, and conciliation and love. And "love seeketh not her own." Now, more than ever in all of our history we must exercise that greatest and noblest of all

our Baptist rights, the one that has given us everything of value we ever had, and that is the right to give up our rights for the common good.

—J. D. Mell in Christian Index.

THOSE RELIEF COLLECTIONS

By J. F. Love, Cor. Sec'y.

Sunday, January 13th, the day fixed by the Foreign Mission Board and the Sunday School Board as SOUTHERN BAPTIST RELIEF DAY, has passed. There will be a few churches and Sunday Schools which did not find it convenient to take their offerings on that day, and some will want to supplement the effort of that day and enlarge their contributions to this beautiful charity.

But this is to urge every treasurer of these relief funds which are to be committed to the Foreign Mission Board for its Relief Program, to hurry these remittances to us at the earliest possible time. Many churches and Sunday Schools have already been heard from, but the total of receipts at this writing is but a pittance of the great needs which are knocking imploringly at the doors of the Foreign Mission Board. The coldest part of the year is upon us and the money which Southern Baptists purpose to furnish their Foreign Mission Board for relief should be forthcoming and outgoing to those in need as quickly as possible. Please, therefore, brethren and sisters, everybody, let us have your relief money at once. There is great need for it and you may save the lives of some of your own brethren and sisters and some little children by giving prompt attention to this earnest request.

FLOODING THE LOWLANDS

A Dog Story

By L. R. Scarborough

Brother Ed Solomon, the new State Secretary in Louisiana, tells a great dog story. He had just gotten into the office of State Secretary at Shreveport when a plain farmer dressed in hunter's clothes came into the office and said, "Who's got charge of the 75 Million affairs?" Brother Solomon said, "I am the guilty party; what can I do for you?" The brother replied, "I pledged \$100.00 to the 75 Million Campaign four years ago, had had hard luck, have not yet paid any of it, want to pay all I owe now. Since the heavy rains have flooded the lowlands all the minks have run out into the hills and I have trapped enough of them and sold their hides to pay up. Here's \$100.00. I also want to subscribe for the Baptist paper."

Here lies a great lesson or two.

1. Our people have not failed to pay because they were dishonest nor because they have not wanted to pay, in most cases. In thousands of cases it was because the soul-fires have burned low and they have not felt like paying. It is the duty of our church leaders to cultivate the feelings of our people so that they will want to pay.

2. Another lesson out of this fine dog story is the flooding of the lowlands—the spiritual tides. In many cases prayer and spiritual passion have died out in the hearts of our people. We have not flooded the lowlands with spiritual power. If by prayer, evangelism, the conquering faith, spiritual preaching, inspiring information, we will turn the floods from the heavenly fountains down into the lowlands of our hearts, the rising tide will run out many opportunities and possibilities for paying up our pledges. The message of this dog story is for us to flood the lowlands of the hearts of our people wherever there is indifference and spiritual dearth.

Another Good Story

In my last pastorate there was a very rich man. I loved him and he loved me. He gave considerable money to the cause of Christ, not as much as I thought he ought. One day I was in his office when he got a large check from one of his ranches. I said to him, "If I had your money I would fix up some things for the Baptists." He looked at me with his keen, piercing eyes and

said, "Lee, if you had my money you would not have your feeling". The moral of this story is, it is the duty of our churches to so keep the lowlands flooded with spiritual power and the tide of spiritual passion running so high that the people who have money will also have the feelings to give it to the Lord's cause.

May God help the pastors and other workers in the South to create a great Southwide passion to give on the part of our people.

MEETING OF MEMORIAL HOSPITAL TRUSTEES

I am sure Mississippians will be interested in the best report yet submitted on January 15th to the annual meeting of the trustees, held at the hospital. The number of patients admitted during 1923 was 10,765. Mississippi sent 1,831 of these. Charity patients were 1,084; from Mississippi 145. Your State was next to Tennessee in the number of pay patients sent, but Arkansas was ahead of you in charity patients. The mortality was less than 3% including all accidents. The religious affiliations of the patients was, Baptists 2,733, Methodists 2,502, Presbyterians 989, Episcopalians 420, Christians 522, Catholics 333, Jews 450, others 139, not recorded 862, no religion 1,815. These last include 576 babies born during the year.

The operation of the hospital amounted to \$529,838.29. Charity \$95,906.71. Free service for pastors and their dependents \$6,332.00. We plan to make some comments on this last item in a later communication.

There was a change of superintendents the first of the year, when Mr. Joseph Purvis, an experienced hospital man, resigned, and Mr. George A. Sheats, assistant for three years and with the hospital for eight years, was made superintendent. Everything is moving most smoothly.

A new charter was adopted at this meeting, which assures the safety of the property for the Baptists forever, through the State Conventions of Mississippi, Tennessee, and Arkansas. These three States were well represented in the Board meeting. The States will hereafter elect rather than nominate trustees for the hospital.

The Executive Committee was re-elected with A. E. Jennings as chairman. Of course Dr. Lowrey was made president of the board, over his suggestion that another be chosen.

The physical improvements in the building during the year were a refrigerating plant, second floor opened, and operating rooms increased from 11 to 14.

The Training School has been seeking pupils but now has a waiting list. It is expected that 35 will graduate in May. Religious activities are being increased in school. A memorial chapel for the hospital was made an object of special prayer in the meeting of the board.

—M. D. Jeffries.

A young brother, Homer Gilmer, of Hattisburg, writes of having an affliction which confines him to a wheel chair. He "Carries on" by taking subscriptions to magazines. Such courage is worthy of support.

The laymen of Memphis are arranging to show the visitors who will attend the Southwide Men's Convention, the city and its attractions on Tuesday, February 12, between 1:00 and 2:30 o'clock P.M. Beginning at 2:30 at the First Baptist Church there will be an interesting preliminary service at which two missionaries fresh from the foreign field will make brief talks, after which Congressman Upshaw of Georgia will deliver one of his characteristic addresses.

It is interesting also to note that two members of Congress and one United States Senator and two Governors have agreed to leave their official duties and journey to Memphis to speak in the great Men's Convention.

FROM GOVERNOR'S INAUGURAL ADDRESS

Inter-Racial Relations

Not only are the college trained men and women going elsewhere, but the last few years have witnessed a great exodus of laborers between the productive ages of twenty and forty-five. Thousands of negroes have been lured from Southern farms and towns to the industrial centers of the North and Middle West, leaving us face to face with a critical labor shortage at a time of greatest need.

The negroes still make up slightly more than one-half of Mississippi's population. Any plans for a new era, any change in our economic life, any reorganization of our agriculture or industry which leaves them out, is doomed to failure. If we would work out our own economic salvation, we must at the same time take their well-being into consideration. There is a definite relation between their happiness and prosperity, and that of the state as a whole.

With the political and social aspects of the race question we are fortunately not now concerned. The framers of the Constitution of 1890 wisely provided for the preservation of Anglo-Saxon government and the integrity of the white race. This, then, is no longer a political question, and passion and prejudice should no longer enter into a discussion of it. Today it is the economic and humanitarian aspect of the problem that invites our careful consideration and demands our constructive action.

If we would hold these laborers in the South, we must compete with the Northern employer on his own terms. We must improve working and living conditions, look after the negro's health, foster manual training and modern agricultural methods, and see to it that at all times the less favored black man shall get a square deal in his business relations and in the courts. Our own self interest prompts it; humanitarian considerations demand it; our Christian duty as a more favored people enjoins this upon us.

It is encouraging to learn of a fifty per cent decrease in the number of lynchings in the past twelve months. While mob violence is by no means limited to any section, its presence anywhere and everywhere is a blow at law and order and a blot upon our national life. I recognize only the supremacy of the law, and the equality of every man before the bar of justice. I call upon all the law-enforcing officials in the commonwealth to use every means within their power to prevent lynchings, and thus eliminate a potent cause of race friction and ill feeling.

Wise leaders among the negroes must be encouraged in their splendid efforts to aid their own people. Points of agreement between the races must be emphasized and points of friction minimized. Every man and woman in the state must see to it that the laws giving protection to negroes in their lives and property are rigorously enforced; that the occasional white man who seeks to profit through the ignorance of his tenants or laborers be forced by the overwhelming weight of an aroused public opinion, to give a square deal to all whom he employs, regardless of race or color; and that there be the fullest co-operation between the white man and the black, to the end that peace and harmony may prevail in the separate development of the races, and prosperity come to white and black alike through cordial co-operation in the agricultural and industrial up-building of the state.

Mrs. M. B. Wrenn, of Shaw, Miss., sends in renewal for Baptist Record and states she has been a subscriber for thirty-four years.

Brother W. I. Hargis has been in a hospital for a short while and writes that he is still under treatment. His health does not permit him to do pastoral work but he still hopes to preach occasionally and finds great joy in it. No man has rendered more unselfish service to the cause and his work has been greatly blessed of God.

The Baptist Record

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BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

GOVERNOR WHITFIELD

There was a palpable seriousness about the address and the entire inauguration of the new governor. There was no bombastic boosting of Mississippi after the manner of the demagogue; but a frank recognition of its needs, and especially of the present serious financial difficulties into which we have come. He faces these difficulties with an earnest and courageous purpose to overcome them by economy, by proper taxation and other remedial legislation. The specific recommendations for taxation include revenues from gasoline and motor oil, on tobacco and soft drinks, on amusement shows.

He has shown himself superior to personal resentment and as earnestly seeking to avoid factional politics. He appeals to the legislature for hearty co-operation, and to the honor and honesty of the people in meeting the duty of taxation. He believes that professional income and privilege taxes should be increased and that property should be relieved as much as possible. In other words, people who make money should pay for the support of the government rather than those who have property which may not be productive.

He has some fine things to say on Race Relations, a part of which it is our purpose to reproduce in the Record. He has made a special study of the educational needs and institutions in the state, having been in that kind of work most of his life. He would make adequate provision for common school education, but believes that much money is wasted in the higher institutions of the state. The state is paying many times as much for the four years of a boy at the University as it pays for four years in the grammar school. And the governor says that many who go to these higher state institutions possess no qualifications for leadership, have little appreciation of what the state is doing for them and make poor use of their opportunities. There are many who will see the justice of this complaint. The governor's proposed remedy is to limit the number at these schools giving so many to a county and admitting only those who give evidence of high purpose and capability. It might be done by looking up their record in high school and elsewhere. The governor asks for a law authorizing him to appoint a commission of three educational experts to make a survey of the entire field of education and report to him so that he may bring recommendations to the legislature.

The governor expressed himself on law enforcement as follows:

"All of our laws should be rigidly enforced. Those legally convicted of the violation of the state's laws must be made to feel the swift punishment which those laws impose. Our judicial machinery should be speeded up. Justice be meted out fairly, impartially, and, above all, swiftly, regardless of class or condition.

A criminal element in our population contemptuous of our prohibition statutes must be made to feel the heavy hand of the law. The time has come when the people of Mississippi must rise

in their dignity and might and say to the criminal element of the state that our laws shall and will be enforced. We owe this to the present peace and good order of the commonwealth; we owe it to the future development of the state; we owe it to the generations of young people who look to us for guidance and direction.

The time has come when we must decide whether Mississippi shall be a state of law or one of anarchy; whether Mississippi's social atmosphere shall be one which is clean and wholesome or one reeking with the disgusting order of an outlawed industry. I want to appeal to the Christian people of Mississippi to stand up in their full dignity, majesty and power and make Mississippi a clean state, a law abiding state, a suitable place in which to live and rear a family."

IF WE HAD LIVED THEN

It is not uncommon thing for people to be surprised at the way Jesus was treated when he was on earth, and to think if we had lived then we should certainly have lined up with him, been glad to recognize his claim upon us as the Son of God, and proclaimed our allegiance to him.

But we are not the first to think and speak in this way. There were those in the days of his flesh who condemned the conduct of their fathers in persecuting the prophets and killing those who were sent to them, and said, "If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets." But Jesus says they prove themselves to be sons of those who slew the prophets. It is easy to be sentimental about the past, to condemn what others have done, without ourselves practicing the right.

Some of the very people who condemn the conduct of the Jews toward Jesus are crucifying him afresh and putting him to open shame. The people who think if they had seen his face and heard his voice and witnessed his miracles, that they would have been convinced and followed him, these people have all the evidence, and more, to prove the truth of the claims if Jesus and to compell faith in him.

Jesus himself declared that the evidence of his truth would be greater in the years to come, and that guilt would be proportionately greater for rejecting him. These are his words: "He that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall it will scatter him as dust." The comparison here is between those who had less and those who had more light and opportunity. The more knowledge, the greater the guilt and so the severer the condemnation and punishment.

The pits of hell have to be dug deeper for those who, with the accumulating knowledge and evidence which come with the progress of Christian centuries, are still rejecting the Lord. The people of our day have a better opportunity of knowing the truth of the gospel than did those of Jesus' day. The unfolding of the decades and centuries is making more evident the truth he taught. Every additional testimony to him is a call to repentance. The blessing of a Christian civilization will revert to curses on the head of the man who shuts his eye to the light.

A movement has started, originating in the Second Baptist Church, Richmond, Va., to develop sentiment for the League of Nations and contribute to its support. The interest in it has spread till many papers in New York, Richmond and other cities are pushing it vigorously. Ministerial association are taking it up and the desire is to crystalize sentiment and concentrate effort for world co-operation to preserve peace. Those who are interested will find interesting suggestions and information by writing to Dr. S. C. Mitchell, University of Richmond, at Richmond, Va.

The Baptist Standard and Book Store of Dallas have moved into their new home. Congratulations.

Lumberton is the newest church on the budget list sending the Baptist Record to every family in the church.

The gay gewgaws of dress were absent from the parade and reception by the governor's staff. The men were simply dressed in men's clothes.

Rev. Jacob Fagaly, who has been a Methodist preacher in Kentucky for 27 years recently joined the Baptists. He says he never committed the sin of baptizing an infant.

The Bible teaches us to pray for all that are in authority, and now that the legislature is in session and a new group of state officers have been installed is a good time to pray for them. The making and enforcement of laws is not a simple matter and all will need divine wisdom, courage and patience.

Brother E. E. Ballard has accepted the hearty call of Lumberton and has made a happy start. He has been doing enlistment work for the Kentucky Board of Missions and is given up with regret. We are glad to welcome him back to Mississippi, where he was known at Mississippi College and from which he went into the naval service during the war.

Chief Justice Sidney Smith administered the oath of office to Governor H. L. Whitfield at his inauguration on January 22nd, with the governor's hand resting on the Bible opened at this scripture: Whosoever would be chief among you let him be your servant. Dr. W. A. Hewitt of the First Baptist Church led in prayer. He is pastor of both of these gentlemen.

At the conclusion of the Bible Institute for colored preachers and others at Natchez College last week, we were given the opportunity to see what the Domestic Science Department is doing. It is wonderful what they can do with the little equipment they have. They have also a brick building in which the students are taught business methods, carpentry, typewriting, shoe repairing, etc.

Governor Whitfield closed his inaugural address with this brief paragraph: "As your Chief Executive with a full realization of my own limitations, I here and now dedicate whatever physical power, whatever intelligence, and whatever experience I may have, and the unbounded love of a throbbing heart to the service of Mississippi. To promote her prosperity, to advance her fortunes, to defend her fame, and to guard her honor will be the supreme passion of my life."

Governor H. L. Whitfield had nothing to do with the "inaugural ball," and the people who love decency and righteousness will heartily commend his absence. The ball is supposed to be in honor of the governor, but we fail to see how honor can be shown a man by doing a thing he does not approve by being present. The afternoon paper attributed his absence to his being a "strict Baptist." Many will rejoice in the good sense he displayed by staying away and will regret that not all other Baptists did the same.

The editor had the rare privilege of meeting with the Woman's Missionary Society of Natchez last week. The weather was "awful", but the ladies were there and we spoke to responsive people in the midst of the music of wind and rain. This society has been one of the chief factors in the Lord's work in Natchez for more than one generation, and they are now giving Pastor Borum unstinted support. The meeting was spiritual, social and "refreshing." Here too are some of the best friends the Baptist Record has. At the request of the Pastor we spoke to a good congregation on Wednesday night about the Baptist World Alliance in Stockholm. Three new deacons were also added to the number already serving.

Mr. Virgil Hailey one of our Mississippi men in Texas has accepted a call to Van Alstyne.

Pastor J. R. Hobbs welcomed 527 new members into the First Church in Birmingham last year.

At Avezzana, Italy, a mob burnt alive a man who was said to be stealing the ashes of the saints from a church.

The German mark must have reached the bottom as they are now being bought up as material for making paper.

In several states Baptist have appointed a day of fasting and prayer in the interest of the denominational work.

The total contributions of the First Church, Shawnee, Okla., of which Dr. J. B. Lawrence is pastor, were \$32,165.87.

The Conservation Committee urges that Southern Baptists use the first week of February as a week of prayer specially for the Campaign.

Brother J. G. Murphy has located at Greenwood, becoming pastor of the second church and of Morgan City.

The church at Ackerman has called Rev. S. L. Morris of Prairie and he has moved on the field. They will find in him a preacher of exceptional ability.

It is said that the membership of the Knights of Columbus is decreasing, also that the American Federation of Labor has decreased in number from four million to three million.

We are grieved to hear of the loss by fire of the church at Marks. The \$15,000 insurance only partly covered the loss, but they will begin rebuilding at an early date.

It is said that 83 per cent of the Southern Baptist Churches have given to missions during the 75 Million Campaign. This is about 20 per cent improvement on former years.

Pastor J. J. Mayfield resigns at Gloster to accept the call of Magnolia Church because he believes there is a great opportunity at the later place. Glad he didn't take a notion to fly the state.

The 1924 Calendar gotten out by Jacobs & Co. of Clinton, S. C. is an exhibition of the excellent work in artistic engraving and printing which they are doing. They will be glad to tell you more about what they are prepared to do.

Mr. C. J. Butler, 626 Cross St. Laurel, Miss. would appreciate any information as to the whereabouts of his brother, F. N. Butler who graduated several years ago from Mississippi College, was pastor at Mansfield, La., Fayetteville, Tenn., and was later an army chaplain.

We have received from Dr. P. E. Burroughs a booklet entitled Housing the Sunday School, issued by the Sunday School Board's Architectural Department. It gives many good suggestions as to the principles and ideals which should guide in planning the Sunday School Building and is illustrated. It can be had free by applying to the Board at Nashville.

The State Department at Washington has negotiated a treaty with Great Britain by which rum running ships under the British flag may be seized by the United States within thirty miles, and hour's run, of the American coast; and British ships are permitted to bring sealed liquor into the U. S. ports, to be used on their out bound voyage. It remains now for the treaty to be ratified by the U. S. Senate and the British Parliament.

Dr. J. J. Taylor, for many years a missionary to Brazil, died recently in a hospital in Little Rock. His life was beautiful and his work honored of God.

Louisiana has selected four district men for the four quarters of the state, and they are to be responsible for the putting over of the campaign in this closing year.

Brother J. H. Rover, who recently returned to Japan after a year's vacation in Mississippi, reports a great revival in his field at North Kyushu conducted by the great evangelist Paul Kanamori. There were 800 added to the five churches.

Dr. J. R. Sampey led a revival service in Baylor University for five days. All class work was suspended and for services were held each day. Dr. Sampey delivered a series of addresses on the Gospel of John. Many students dedicated their lives to special service and about half of the unsaved students made profession of faith.

A brother sends us a copy of a paper published in New York partly in Greek and partly in English, which makes a business of attacking the Christian religion. It is one of many similar foreign language papers in America and only shows how necessary it is for us as individuals and through our mission boards to win these people to Christ.

Dr. A. T. Robertson says jocosely that the reason preachers are not better than they are is that they are made out of laymen. But this doesn't hold good all the time, for the First Church of Lexington, Ky., called a layman to become their pastor and ordained him. He saw things were not going right in the church and refused to sanction them by remaining as pastor. But they told him if he would stay they would clean up and quit dancing, gambling and horseracing. And he staid. Others might try it and see how it works.

The member of the Mississippi House of Representatives who is doing the publicity work against the proposed amendment to the constitution seems not to have read over the bill. The bill provides that people may if they wish bequeath real estate to religious purposes but that it must be sold in three years and cannot be held permanently by a religious corporation. And yet the gentleman who is a member of the committee to which the bill was referred objects to it on the ground that the "church" may come to own all the land in the state, or a large portion of it. Now anybody who reads the bill will find that it prevents any such thing. It is a pity that people should seek to prejudice a good cause by ignorance of mis-statement.

THE SHEPHERD AND THE WOLVES

Editor Baptist Record:

Your editorial on the caption above in the Record January 3rd, 1924, found, I believe, a responsive ascent to, in the hearts of the majority of your readers as a writing in time and place in a great religious newspaper. And yet, on the part of other readers, it was given the sarcastic "go-by" which many of the shepherds are acquainted with and which they come into a greater and more severe experience of when in the light of God's Holy Word, they plead with the flock to stay away from and out of the Jungles of sin where the dance-world is and where he is able to begin to destroy the name, character and useful life of everyone who he can swing into his embrace whether they are sheep of the fold or not.

Your picture of the dance I am sure is a true one, though like yourself, I am a stranger to its science and pleasure (?), neither have I since I have been a believer in Jesus, and a member of one of his churches ever desired to give my physical strength to such laborious profitless exercise and yet, as different times is my pas-

toral life I have had to observe and endure for a short time, very much against my will, something of the cunning devices of the dance at weddings, where the friend seemed to be over anxious to entertain the "parson" until supper was ready, with perhaps what they thought to be one of the finest arts of civilization; when of a truth it is a debauchery of heathenism. Because of these experiences and observations I have decided convictions that the dance is one of the most baneful, impure, immoral, character destroying pleasures to be indulged in by and refined person or persons who would live above the suspicion that is either justly or unjustly heard upon all who take part in it, especially church members who profess godliness by the grace of Jesus Christ our Lord.

Your question, Brother Editor: "What are the pastors going to do about this craze?" Some pastors, I know are just as kind and game as the obligation is great, to cry aloud against this evil and again ask the membership of the churches to stay away from these revelling traps set to catch especially the young people. But, these pleadings do not suffice, for the reason that the young people favor the dance and to a great extent, the older people are not opposed to it, on the satanic delusion that the young folks must have some pleasure. As a result the old people—church members give up their homes to the beginning of the downfall of the character and life of, not only their own children, but their neighbors' children for a dance with the kind of an excuse that "if you don't let them dance they may do something worse," when of a truth, eighty-five per cent of the fallen women of this nation tells us that they started down from the dance.

The pastors are powerless for the lack of the co-operation of the parents who ought to control their homes from moral considerations while the pastor counsels from a spiritual consideration. Is it reasonable to suppose that in anything the pastor can come nearer to the children of any family than the parents? If this is so, it is a sad reflection upon the parents of any children. The calling and business of the pastor is not to rear the children of the members of his church, any more than it is the business of the church to rear the pastor's children, and yet some parents and pastors do not seem to know this, judging by the social (?) feature of church life which often means a parlor social, and since human nature cannot be satisfied, it may mean before you think, a dance as described by the editor of this paper on board of that ship. This writer's question: Suppose this and other pastors we know had lovingly and kindly called the attention of the membership of his church to this evil and has kindly warned them against the results that follow, and yet they dance, not only against the will of the pastor, but against the will of a few consecrated members of his church who know of the blighting effect it is having upon all. What would you do next? Please tell this church and pastor before we have another dance in the home of one of the members.

—Rev. Cisero Compodonico.

The world will watch with interest the new government of Great Britain. It is known as a labor government, representing the interests of the working classes. Two things are likely to develop. First the British Labor Government will probably be far from radical socialism or communism. The labor element over there are intelligent, moral, home loving. They are unlike the undeveloped masses of many places in continental Europe. The other thing that will be seen is that these people will draw to themselves not only the labor union people but many who believe that the ordinary man has not a square deal. Henceforth he will come nearer to getting it. Still another thing, the labor government may not last long. There is apt to be a seesawing for several years to come.

1924

1924

Mississippi "Finish Up" Program

BAPTIST 75 MILLION CAMPAIGN

PROGRAM REGIONAL CONFERENCE SENATOBIA, MARCH 13-14

This conference will include all the churches of the following associations: Tate County, Coldwater, Panda County, Yalobusha, Grenada County, and Tallahatchie. The pastors and representatives of all the churches of these associations are expected to attend this conference. The people of Senatobia will entertain those who attend. The Conference has in view the closing of the last year of the 75 Million Campaign in a most successful way.

Thursday Evening

7:00 P.M.—Devotional: "The last command of our Lord is to evangelize the world", by Rev. L. G. Lott, Water Valley.

7:30 P.M.—Address: "The greatest need of the world is the Pure Gospel of Jesus Christ", by Rev. W. C. Farr, Grenada.

8:00 P.M.—Address: The obligation of the Baptists to give the Pure Gospel of Christ to the world", by Dr. R. A. Kimbrough, Charleston.

Friday Morning

9:30 A.M.—Devotional: "The place of Prayer in the Evangelization of the world", by Rev. F. W. Roth, Hernando.

10:00 A.M.—Address: "The place of the Holy Spirit in the Evangelization of the world", by Rev. L. B. Spencer, Oakland.

1:30 A.M.—Address: "The place of Christian Stewardship in the Evangelization of the world", by Hon. C. H. Moffatt, Senatobia.

11:15 A.M.—Address: "The place of the 75 Million Campaign in the Evangelization of the world", by Dr. A. F. O'Kelley, Hazlehurst.

Lunch.

Friday Afternoon

1:30 P.M.—Address: "The place of the Individual Baptist in the Evangelization of the world", by Rev. E. S. Flynt, Coldwater.

2:00 P.M.—Address: "The place of the Mississippi Baptists in the Evangelization of the world", by Dr. R. B. Gunter, Jackson.

2:45 P.M.—Round Table Discussion: "Facing the crisis in the Evangelization of the world", led by Rev. J. R. G. Hewlett, Charleston.

3:30 P.M.—Consecration Service conducted by Rev. J. W. Lee, Batesville.

Committee: B. P. Robertson, Chairman.

I. P. Trotter

F. W. Roth

W. E. Lee

E. S. Flynt.

SOUTHERN SEMINARY

Recommendations covering a \$2,000,000 building program for the Southern Baptist Theological Seminary will be presented before the Southern Baptist Convention at Atlanta in May, it was decided at a meeting of 100 trustees of the Seminary yesterday.

The recommendation will be presented by a committee composed of Dr. Z. T. Cody, South Carolina; Dr. S. P. Brooks, Texas; Dr. George W. McDaniels, Virginia; F. M. Smith, Tennessee; Dr. W. S. Yarbrough, Mississippi; Dr. C. W. Duke, Florida; Dr. M. A. Jones, Georgia; W. A. Managan, Louisiana, and Dr. L. L. Gwaltney, Alabama.

The new buildings, which will be taken care of under the \$2,000,000 appropriation, if it is passed by the Convention, will include a dormitory, to be erected in the rear of the administration building, which is now under construction, and several other main buildings besides various smaller structures.

A second committee appointed yesterday by Dr. E. Y. Mullins, President of the Seminary, will present the need of the institution before the different States which are members of the Southern Baptist Convention.

The members of this committee are: Dr. Leonard W. Doolan, Hopkinsville, Ky.; Dr. O. C. Cook, Virginia; Dr. W. A. Hobson, Florida; Dr. H. L. Winburn, Arkansas, and Dr. T. M. Calloway, Georgia.

THE LORD SAVE US FROM ORATORS

The following story is from the Weekly Clarion, edited by the inmates of the Missouri state prison at Jefferson City:

A negro met an acquaintance of his, also colored, on the street one day and was surprised to see that his friend had on a new suit, new hat, new shoes and other evidences of prosperity.

"Hey, boy," he said, "how come you dressed up this way? Is you got a job?"

"I've got somethin' better'n any job," replied the other, "I've got a perfession."

"What is it?"

"I've a orator."

"What's a orator?"

"Don't you know?" replied the resplendent one in surprise. "Well, I'll tell you what a orator is. If you was to walk up to a ordinary nigger and ask him how much was two and two, he'd say 'four,' but if you was to ask one of us orators how much was two and two he'll say, 'When in de cou'se of human events it becomes necessary to take de numeral of de second denomination and add to it de figger two, I says unto you and I says it without fear of successful contradiction, dat de result will nivari'bly be four.' Dat's a orator."

If you were rewriting our news it would seem to you that most of our news contributors are in the oratorical profession.—The Baptist.

PEACE OR WAR

The Living Church has this to say about Congress and the proposed plan for world peace which was called forth by the Bok prize of \$50,000:

If they fail to accept this plan in substance, or to find any other in its place, it will be necessary to assume that, as a whole, they are not interested in preventing war. The cries of anguish that have proceeded from millions of peoples in practically all the languages and tongues of the world during the past ten years are then meaningless to them. The graves of the fallen that dot such great numbers of hillsides and plains throughout the world are of no concern to them. Mothers bereft of their sons, wives of their husbands, maidens of their betrothed, must then look for no sympathy from the American people. The vast army of the wounded, the mutilated, the sightless, they who have lost their mind, their health, their vigor, must suffer alone.

And all this must be duplicated in the future on a still vaster scale. Whole cities must be wiped out by deadlier gases than have yet been employed, or by disease germs wilfully hurled amongst them. Millions in another generation must be marked for destruction, for starvation, for death by unnecessary disease, for incredible suffering. It were idle to assume that Americans will be immune from these terrors. It will be in our cities as well as in the cities of the old world that the implements of destruction will fall, that the deadly gases or germs will destroy life. All this, when it comes, comes because the present

generation of Americans does not care; because it is more willing to play politics than to destroy war; more interested in making money than in saving civilization in another generation; more concerned with prosperity for ourselves than with safety for our children or for the world.

But does America care nothing for all this? The test is upon her now. Having rejected the League to Enforce Peace, having spurned the League of Nations, having contributed no single constructive thought to the attempt that the other nations are making to create a substitute for war, this present opportunity seems to us a last chance—in this generation. We take it, or we abandon the whole subject. We choose peace or we choose war.

Which?—Living Church.

THE HIGH PURPOSE OF THE PUBLIC SCHOOL IS BEING DEFEATED

By S. M. Ellis

I. The Mission of the Public School Impossible Without the Bible.

(a) The Aim of the State in School Training Is Improved Citizenship.

(b) Moral Character the Bed Rock Foundation For Good Citizenship.

(1) The Mission of the Public School Impossible Without the Bible.

The institution of the American Public School from its beginning has been in a state of development. Given an unfettered functioning, the American Public School will in its coming day of glory be esteemed as the noblest monument ever reared by human hands. No one mind, from the time of the greatest of all European educational reformers, Pestalozzi, down to our own pioneers, Thomas Jefferson, Horace Mann and William T. Harris, has yet grasped the comprehensiveness of organized education and its limitless possibilities for the intelligence and moral elevation of the masses. Whilst it is true, that in its evolutionary development a clearer conception of its scope and mission is now pervading the public mind, yet for a better understanding of state education as an organized system, the great body of our citizenship have yet to grasp the bigness, the meaning and mission of the institution, and to visualize the possible achievements in an unhampered functioning. That Demonstration remains for a future day, since the moral teachings of the Bible now have so small a place in the field of education, and under such restrictions that its full force and power are denied.

In the estimation of a superficial thinking, the public school is chiefly for an elementary course of instruction in "reading, writing and arithmetic", and free of tuition charges. And others, because of disappointing results, regard the whole system as an unnecessary burden upon society for the benefit of a few, and should be abandoned. There are yet others who barely tolerate the public school, on the grounds of alleged inefficiency of teachers and their modern methods of teaching, or a superficial instruction, or an outbreak of vice, or a domination by politics or "ring rule". But the number diminishes to an almost vanishing point of those who magnify the public school as the most powerful agency of state government for the safeguarding of every interest of society, for the present and the future. And in a diminishing number there are those who have been content to look with complacency upon the public school as the most effective agency yet devised for escaping the dangers of ignorance, and nothing more. But at last the more intelligent among our leaders are awaking to the fact that the public school is the dominant character making institution of the nation.

In comparison with this overshadowing work of training for citizenship, all other benefits flowing out from the public school are minor, and of secondary importance. The overcoming of ignorance in an electorate does not meet the supreme necessity in the training for citizenship. The

(Continued on page 7)

Convention Board Department

R. B. Gunter, Corresponding Secretary

THE ROAD TO VICTORY

The road to victory calls for humility. Humility is necessary in order that our people may pray aright. The Lord says: "If my people, who were called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sins, and will heal their land."

It seems that agricultural conditions in Mississippi, which affect every other interest practically in the State, are such as to cause our people to regard with deep concern the words of Jehovah in the above quotation. There are four conditions mentioned in this prayer. The first is, that His people shall humble themselves. The second is that they shall pray. The third is that they shall seek His face, and the fourth is that they shall turn from their wicked ways. Upon the fulfillment of these conditions, He makes three promises; first, that He will hear; second, that He will forgive their sins; and the third is that He will heal their land. There is a promise of both spiritual and material blessings. If Mississippi Baptists would pray this year, even as we did when putting on the Campaign, or as we did when the President sent out his proclamation for a day of prayer in order that the war might cease, we would pay our pledges because our land would be healed. But to heal the land without the humility and the praying and the turning on the part of His people would result in spiritual paralysis and moral degeneration.

Now in the week of prayer, February 3rd to 10th, it is desirable that our people shall meet at the house of worship for one hour each day. Let the people decide at what hour they can best assemble. During this hour the people should spend the greater part of their time praying. It will be well to begin with, for someone to state the object for which they are praying on that day and let there be nothing else before them. The prayers in the Bible are definite. Then after the object has been stated and the conditions connected with it, the people can pray with intelligence.

After this manner we might pray: February 3rd for one hour pray for Foreign Missions; February 4th for Home Missions; February 5th for State Missions; February 6th, Christian Education; February 7th, Hospitals; February 8th, Orphanages; February 9th, Aged Ministers; and then close out with a prayer for God to use us in winning a victory for him by paying all we promised, along with our deeper consecration of life as well as substance.

If it is impossible for some to meet at the church, let them remember the hour and in their closet, if possible, spend the hour in prayer. Let no one treat this lightly. It is a time for our deepest concern and deepest consecration. Victory this year means victory in the future.

This letter has been sent to all the pastors in the state:

This is not a year to apologize for writing you often. There is too much at stake to write that which should be apologized for. So, when writing it is my purpose to come to the point at once, for this Campaign must be creditably completed; the large plan of work laid out by the State Board demands the best that is in all of us; and the future is tied up in this year's plans. Victory now means victory in the future. Three things I call your attention to:

First, The small increase in the Baptist Record circulation thus far indicated that the paper has not received the proper emphasis in all of the churches. The paper's influence is the pastor's

strong supporter and one of the great forces in Kingdom building. If your church has not given the Record the proper support, please do this before the close of February. The sooner the better.

Second, Let us repeat that the most important work of the year is prayer. There will not be too many appeals for this kind of labor. There will not be too many special days of prayer. In fact, every day during this year should be a day of prayer for Mississippi Baptists. We should wrestle in prayer. There is not the slightest doubt but what we shall raise our quota if only all of our pastors will labor in prayer for victory. We can win with prayer. We can not win without it. We cannot spend February 3rd to 10th so profitably as in prayer.

Thirdly, If you will promise to see that a Tithing Tract is placed in every Baptist home in your pastorate once a month, we will send to you, monthly, a Tract different from the one previously sent, and will send it without charge or cost. We want to co-operate with you in keeping a constant stream of stewardship literature flowing into the homes of your members every month. Therefore:

Will you see that these Tracts are put into all the homes of your members regularly if we mail them to you? You can use committees for doing the work.

How many tracts will you use each month?

Please reply immediately if you can. Enclosed you will find a self addressed card for your reply.

Yours for service,

R. B. GUNTER,
Cor. Sec'y.

(Continued from page 6)

development of moral character is to be the chief concern and the objective of all school training. If the schools accomplish nothing more than laying these moral foundations, and building thereon things intellectual in the larger schools their maintenance would be more than justified. Upon that enduring moral foundation every other worthy attainment for good citizenship and for the perpetuating of our government would be assured. No people of high moral development remain in ignorance. A developed moral nature furnishes the foundation for the training of the intellect. Every element in good citizenship finds its origin in the drill ground of the public school. And it will be found that the standard of citizenship can best be improved through the immediate agency of the schools.

(a) The High Aim of the State in School Training Is Improved Citizenship.

The chief concern of the state being an improved citizenship, then it follows that school training should be so broadened and directed that every fundamental principle involved should be embraced in that training. The foundation work should include the nature and elements of civil government, the origin of government, and the essential bedrock principles for an enduring government. And where is the text book that begins at the beginning of all rule, tracing authority back to the Omnipotent Lordship of the Almighty, except the Bible? The superficial teaching rendered by the schools with their puny text books upon civil government is pitifully deficient, and fails to bring to view the vital truth that government is of God, that He ruleth not only in the "armies of heaven", but that "the king's heart is in the hands of the Lord, as the rivers of water; he turneth it whithersoever he will." He is the supreme Governor upon whose shoulders civil government rests. This essential teaching for good citizenship is vital to the high interests

of the state, and its implanting from the source—the Divine Word—ought to go into the foundation training for good citizenship. In this way only will the institution of civil government be invested with the majesty of Divine authority, and related to God's universal rule, as the shafting is to the source of power in the engine.

(b) Moral Character the Bed Rock Foundation.

In the understanding of the source, nature and purpose of civil government, it becomes easy to follow that same high teaching upon civic righteousness as a bed rock essential for the proper functioning of civil powers. In a democratic government the individual becomes a part of the government, and is thereby remotely linked up with an arm of power and authority in the Almighty, thus enabling the student to grasp the Divine teaching that the hand of God is to be seen in every department of legislative, judicial and administrative power. That as democracies can not exist in a citizenship of thieves, bandits and cut throats, neither can such governments rise in the moral scale above their constituency, nor flourish without moral virtues rooted in the hearts of the people. The teaching to this end, to be effectual, must come first hand from its source, which is the Bible.

IS IT IMPORTANT?

Some of our people are thinking that the present discussion over the virgin birth is another contest over one of those differences in doctrine which do not really involve religion. One of our great papers has advised the preachers to call it off and some of the ecclesiastics are at work to patch up peace. But it will be found that no patched up peace will last long. The issue is too deep. It involves the holy of holies of religion itself.

It invades, not doctrine, not a theory of inspiration, not anything in even the teaching or work of Christ, but his very Person. With a divine instinct Christian art has exalted the infant, Jesus. Had it dwelt only in picturing the glory of his manhood, it could have meant that all of Christianity was in what our Lord achieved. But when art comes and exhausts all of its power to deify the infancy of Jesus, the Jesus that had then achieved nothing, it teaches us that our religion has its origin in the Person and nature of Jesus, in that which separates him absolutely from other men. And so when modern doubt lays its profane hands on the birth of our Lord it attacks the very deepest thing in the Christian religion. Our religion itself could not survive the triumph of this sacrilege. The moral precepts and good works of Christ would remain, and much of his exalted character; but we must remember that his religion depends on what he is in his Person and nature rather than on his teaching, or works, or character. If the belief of men changes the Person of our Lord to the mere person of a good man called Jesus, the effect on the Christian religion will be exactly the same as the removal of the Holy of holies from the temple would have been on the old religion. The religious question that is now before our people is just that deep and important.—Baptist Courier.

LIGHT WINES AND BEER

Colorado adopted prohibition by a majority of 11,000 and two years later defeated a beer amendment by 85,000.

Michigan adopted prohibition by a majority of 68,000 and three years later defeated a beer and wine amendment by 207,000.

Oklahoma adopted prohibition by a majority of 25,000 and four years later defeated a light wines and beer amendment by more than 200,000.

Oregon adopted prohibition by 36,000 and two years later defeated a beer amendment by 54,000.

Washington adopted prohibition by 18,000 and two years later defeated a beer amendment by 147,000.—Ex.

Mississippi Woman's Missionary Union

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We want to call special attention to the February Week of Prayer for the causes supported by the 75 Million Campaign. This is set for February 3rd to 10th. This week will not in the least conflict with our March Week of Prayer for Home Missions. But we want to lend our every help to the observance of this February Week. Your attention is called to the following suggestions from Dr. Scarborough:

THE FIRST STEP: There is just one, only one answer—prayer, prayer, prayer! Prayer by whom? Prayer by all of us—pastors, men, women, young people, all Southern Baptists. Prayer when and where? "In everything by prayer," "without ceasing," says Paul—in secret, in our closets, in our homes, in our pulpits, on the streets, in our farms, in our shops, by day and by night until we win."

"A WEEK OF PRAYER. The commission urgently suggests and recommends to the churches and pastors the first week in February—from the 3rd to the 10th,—as a week when we will call our people together at stated hours every day, having special meetings at night for prayer. We urge the pastor to take the lead, make an attractive program, appoint leaders, widely advertise it, talk it up, pray it up, plan it out, and make the week an immortal prayer week."

With these suggestions in mind let us as his handmaidens begin right now to help with this planning. Our pastors will appreciate any aid we them in the way of suggestions as to time, programs, places of meeting, etc.

TIME. Very few communities can give the entire day for the week. This does not mean we cannot "pray without ceasing;" but we cannot in every community assemble ourselves together for the entire week. However, some hours, in each day can be arranged for when we will meet together for the purpose of prayer. It may suit some church communities to choose the sunrise hour. Others to choose the afternoon; and others to choose the evening for this public worship in prayer. Let us take time by the forelock and be prayerful in our planning as to TIME.

PLACE: The church is of course the first suggested of meetings. However, in some communities all cannot gather at the church daily. Then the suggestion is made that community prayer groups be formed; several families unite together, meeting in homes. But see to it that plans are made for each home to be represented in some prayer group.

YIUHING YIENKIANG

"Travel talk" in Chinese is Romanized to spell "yiu hing yien kiang" and is pronounced in the Mandarin dialect "yeo hing yen geeang." Hard as this is to write and pronounce it would be harder still to achieve in the regular Chinese characters. But the five days thus talked about have certainly been a "handful" of interesting travel and have been so informing that details entice me to be minute in description but space positively forbids.

Just at sunrise the small Chinese boat landed our party of four at Chefoo, China, after a night spent on the tiny deck instead of in the very "stuffy" and only "first-class" cabin. With me

were two daughters and one son of our missionaries at Chefoo and Hwanghien, Miss Rachel Newton and Jennie and Tully McCrea, they having crossed the unfriendly Yellow Sea to meet me at Dalny. While in Dalny we went to Port Arthur and out to its famous battle-field in the Russian trenches. On Sunday we visited our Southern Baptist chapel and the Danish Lutheran Church in Dalny, seeing also the English Church where foreigners worship and where also groups of Japanese Christians hold their services.

In the Chefoo harbor the custom inspectors came aboard and when their work was done they graciously took us ashore in their quick, clean motor launch while Mr. McCrea of Mississippi, who had come out to meet us, went back in the Chinese sampan, carrying our much baggage with him. On the shore to greet us were our missionary, Mr. J. W. Moore of Georgia and Mary McCrea on her pony with the faithful shepherd dog close by. Almost countless "ricksha" coolies with their long queues, were also there and soon we were being carried by them to the McCrea home, the road leading along the splendid stone pier by the beautiful Chefoo Bay. My room for three days I was in Chefoo faced this bay on the north with the sun rising behind rugged mountains. But I must not go into details so I will merely "sketch" what I saw and did in Chefoo: (1) had a "soaking-out bath" in a great earthenware jar-like bath tub; (2) was guest at a tea to about 80 Christian missionaries and business people; (3) visited the very successful China Inland Mission School for the children of missionaries and other foreigners, the truly remarkable and unique (for China) Christian school for deaf mutes and the large northern Presbyterian Compound with its hospital and schools for boys and girls; (4) gave one day to our Southern Baptist enterprises: kindergarten, schools for boys and girls, church activities, and night school for 270 working men and women; (5) saw hair nets being made by hundreds of women, most of whom had tiny bound feet; (6) went down by the wharf where opium addicts in the filthiest of rags eke out their impoverished existence. I never knew what heathendom really means until I saw so many bound feet and so many gaunt hands clutching closer to filthy rags. I gave deep thanks for each Christian worker in Chefoo, for the feet that they are helping to unbind, for the minds which they are informing against opium and other curses and for the hearts which they are filling with Christ's love and zeal.

At seven o'clock on the morning of the 25th the "ricksha" coolies were at the McCrea gate to take our party about two miles through the city down to the automobile station. Though the cars did not leave until after nine it was necessary to be on the spot very early for there were only two or three rather small busses and a host of China's millions are ever waiting to journey on these government-owned motor cars. Less than a year ago the excellent government-controlled highway of some two hundred miles was constructed, the chief engineer having been educated in our Baptist school at Hwanghien. With me were Miss Newton, principal of our girls' school at Chefoo, her parents living in Hwanghien, and Miss Pearl Todd of Georgia, who also

teaches in Chefoo but who is studying this winter in Hwanghien. We had also with us a most charming elderly Canadian Presbyterian, a retired missionary who has her mind stored with thrilling stories of pioneer mission work and her heart aglow for all Christian progress in China. Facing us were three decidedly fat Chinese men who slept and smoked while we chatted and looked "afield". You would have looked much too, I believe, for in the near distance to the right was the Bay of Chihli with terraced farmlands almost to the water's edge while to the left were rugged mountains, with an intervening succession of patches of new wheat, ripened millet, winter onions and full-grown truly huge cabbage. In many such small fields, owned by almost countless farmers, plows made as were those in Bible times dug their furrows around literally thousands of grave-mounds, on the top of which were tiny pieces of paper which superstitious descendants had placed there in idolatrous memory.

After over two hours of such travel I reached Tengchow, where several Chinese Christians and Miss Florence Lide and her brother, Mr. Frank Lide, of South Carolina, met me. They both live at Hwanghien but have supervision of the school and church at Tengchow. While in that city we were the guests of northern Presbyterians, who have five resident missionaries and a good school for girls. Their well-equipped hospital is temporarily closed awaiting a long-hoped-for physician. The meeting at Tengchow was held in a Chinese home where Dr. and Mrs. Hartwell lived for many years, being very near our excellent church building, in which is a memorial tablet to Mrs. Crawford and in the yard of which is a monument in memory of Miss Lottie Moon. On the same street is the Chinese house where Miss Moon lived. Certainly her life-work is revered in that city, the Christians' eyes filling with tears when her name is mentioned. One of her early pupils has charge of the Good Will Center and another teaches in our day school. So surely did Miss Moon, the Hartwells and Mrs. Crawford train those early Christians and so faithfully did the later missionaries build on their foundations that it is now believed that the church can care for its own activities. Of course the native Christians there are very tremulous just now for fear the work will not advance under their control but the missionaries believe that it will.

Just before leaving Tengchow I had the privilege of going up on the great wall of the city. The part down by the "water-gate" was built 270 years before Christ and still "guards" the city. Way up on the inner wall is a heathen temple which has been allowed to fall into a wretched state so that it is not used for worship but as a sleeping place for coolies. However, from that same vantage point I could see five other heathen temples, one of which was built to the god of thunder by a most dissolute man in gratitude for safe shelter from a terrific storm.

To the north of the "water-gate" overlooking the sea is the beautiful but lonely resting-place of Dr. and Mrs. Hartwell. On the resurrection morning many Chinese whom they led to Christ will arise with them.—Kathleen Mallory.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

We have three B. Y. P. U.'s in the Pascagoula Baptist Church. Junior, Intermediate and Senior Unions.

We have had the Junior for some time and under the able leadership of Mrs. H. L. Stokes, this union has for four quarters been A-1.

The Intermediate, under the efficient leadership of Miss Ola Ezell, who is one of our volunteers for missionary work at home or on foreign fields, is steadily coming to the A-1 class.

Sunday night, after having carried a class of young people through the Senior Manual back in December, we reorganized our Senior union with the following officers elected: President, Miss Martha Danley; Vice-President, Miss Eula Thompson; Secretary, Miss Ethel Ehlers; Bible Readers Leader, Mrs. H. L. Stokes; Treasurer, Miss Louise Atkins. Group Captains, Calvin Flurry and Mays Harlan. Committees were also arranged for and we expect to go forward in a great way.

—W. B. Haynie, Pastor.

Pascagoula, Miss.

The members of the Lyman Baptist Church met January 20, 1924, and under the direction of Miss Grace McNeese and Miss Nannie Simmons, organized a B. Y. P. U. The officers are:

President—Paul King.

Vice-President and Pianist—Miss Dora Lee.

Recording Secretary and Corresponding Secretary—D. W. Pippin.

Treasurer—Henry Stewart.

Chorister—Miss Hazel King.

Bible Readers Leader—J. A. Mc-Lemore.

The B. Y. P. U. has twenty members at present and expects to enlist all other young church members and divide them into groups with a captain for each group.

—D. W. Pippin, Cor. Sec'y.

Lyman, Miss.

Centerville

The Baptist Young People's Union gave its quarterly social at the home of Mrs. Miller Thursday evening, about forty members being present. Games of an instructive, as well as amusing nature, also awarding of prizes to the successful contestants filled in the time until Bobbie Archer, leading the march conducted the guests to the refreshment tables which were laden with fruit, cakes and chocolate.

Pastor J. N. Miller made a delightful talk, to which Mr. D. G. Anderson, our wide-awake president, responded, after which Miss Briscoe called for volunteers to assist in "cleaning up", the call being answered by a grand rush to the kitchen, where each member did his part ably.

After expressing to Rev. and Mrs.

Miller their assurance of a delightful time and appreciation of the hospitality of the pastorium, the guests departed.

The Senior B. Y. P. U. of Mathiston, Mississippi, elected the following officers January 1, 1924:

Alleene Wooten, president; Iona Malone, vice-president; Renna Fondren, secretary and treasurer; Guy Oswalt, librarian; Cedric Adams, quiz leader; Thelma Oswalt, corresponding secretary; and Mr. Booth chorister. The following captains and lieutenants were appointed:

Group 1, Mattie V. Hicks, captain; Eddie Ray Edwards, lieutenant. Group 2, Sudie Pearl McPhail, captain; Thelma Oswalt, lieutenant. Group 3, Mary Sue Carroll, captain; Katherine St. Clair, lieutenant.

The total enrollment of the union last quarter was thirty-one, with an average attendance of twenty-five.

The union bore most of its own expense last quarter and also contributed twenty-five dollars to the Sunday School building fund.

The union sent a Christmas box to Hazel Duke, whom they had adopted from the Baptist Orphanage of Jackson.

The union is hoping to make this year more successful and to reach the A-1 standard.

—Thelma Oswalt, Cor. Sec'y.

ABOUT THE ORPHANS

In the last issue of the Record, you evidently saved the best for the last. I don't remember ever to have read a piece in the Record that please me so thoroughly as the article giving an account of Christmas at the Orphanage. It does one good all over to hear of big-hearted, generous men thinking of the poor little orphans and giving them a good time at that one season of the year that is most dear to the heart of childhood—Christmas. It is delightful to know that each and every child was remembered and not one slighted. This is religion pure and undefiled before God, the Father. I venture the assertion that the Country Club buildings and grounds were never before put to such an excellent use as providing a Christmas tree and Santa Claus for these orphan children. Yes, I believe in Santa Claus with all my heart (at least, such an one as this), evidencing the spirit of Christ, the spirit of generosity to the poor and helpless. And then the happy climax to the end of a perfect day, "all reached home well and happy; all claiming they had had the best time ever."

And last, but by no means least, was the spirit of thankfulness and appreciation expressed by the writer of the piece, to which no name was signed. It makes one glad to give and to want to give more abundantly

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

Reads Like A Romance

Pioneering in the Southwest

By A. J. Holt

The life story of a man who has spent fifty-five years in the Baptist ministry, and who is still vigorous and active. He was the first missionary to the Seminole Indians and also to the Wild Indians. His son and daughter were the first white children born in the territory which is now Oklahoma. The narrative of his struggles for an education, of his experiences as a Confederate soldier, of the hardships of himself and family among the Indians, of the incidents of the varied meetings and campaigns in which he participated is told in simple and forceful style. The book contains a thrill for every class of reader.

Some of the Contents: Early Childhood; Youth; The Trials of War; Struggles for an Education; Early Religious Experiences; Beginning to be a Preacher; A Country Pastor; Remarkable Instances in Revival Meetings; My First Sight of a Great Convention; Greenville Seminary Days; Marital Matters; Agent for the S. B. T. S.; A Missionary to the Seminole Indians; A Secretary of Missions in Tennessee; Back to Texas, etc.

PRICE \$1.50, POSTPAID

BAPTIST SUNDAY SCHOOL BOARD
PUBLISHERS
NASHVILLE TENNESSEE



when the recipient is appreciative. May their tribe increase. I believe this one article on the Christmas at the Orphanage is more than worth the price of the Record for one year.

Yours very truly,

—J. B. Salmond.

A "BUDDY" HONORED

A high-powered Army automobile chugged around sharp curve of a dusty road in Pennsylvania, carrying a general and his aid. Suddenly they looked down upon the sad scene of a funeral party assembled at a humble farmhouse.

"He was a soldier, sir," replied an old man at the gate in response to an inquiry from the general, who had stopped his car. And he added: "Killed in France, sir."

The general stepped from his car, followed by his aid. The plaintive tone in the old man's voice gripped the general's heartstrings. Entering the parlor of the house the general was met by a little woman. The shades were drawn and the casket rested upon two wooden horses. It was a metal casket, such as are provided for the shipment home of the soldier dead from France. A small cushion was upon the floor, and its condition told of its use by a succession of kneeling relatives and friends. Holding his hat in one hand, the general knelt beside the

little woman on the cushion in silent prayer.

"He was my boy," whispered the woman, who then asked, "I wonder if he served under you?"

"He did, madam," said the general, wiping away a tear from his cheek. "I am General Pershing, and I am so glad I was able to come to your son's funeral."

"I now understand," he later remarked to his aid, Colonel George Marshall, giving one last look at the funeral party starting upon its march to the cemetery, "what it means to our American parents to have even the bodies of their sons sent home from France."—Public Ledger.

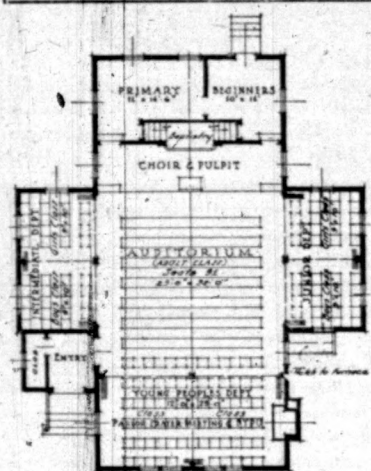
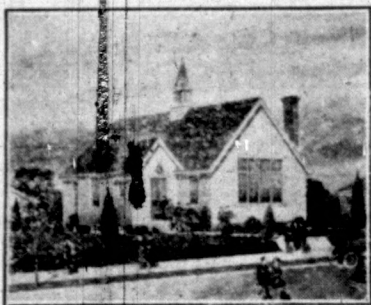
Fourteen million automobiles in the United States. America is suffering from auto-intoxication.

"I have kleptomania."

"What are you taking for it?"

"Every thing I can lay my hands on."

Jones had a pretty definite impression regarding his clerk's diligence, but disliked to scold. "George," he said, "if Atkinson calls and asks for me, today, tell him I'm out. And don't be working, or he'll know you're lying."



FLOOR PLAN
SMALL CHURCH DESIGN
 offered by the
 Sunday School Board's
 Architectural Department
**BUILDINGS FOR VILLAGE AND
 COUNTRY CHURCHES**

Lying before us as we write is a six-page folder bearing the title "Small Buildings for Village and Country Churches". The folder is issued by the Sunday School Board, and the building described are designed and offered by the Board's Architectural Department. We present herewith one of these church designs, which indicates and illustrates the present tendencies in the planning of rural church buildings. Besides the auditorium, this building offers eight class rooms and ample provision for B. Y. P. U. work. This building is one of a series of similar buildings offered by the Sunday School Board's Architectural Department. This is the smallest in the series, with a total seating capacity of 255; the designs gradually increase in dimensions until a seating capacity of 500 is offered, with provisions for a Sunday School of 400. Information and literature describing these plans may be had on application to J. E. Byrd, Mt. Olive, or Baptist Sunday School Board, Nashville, Tenn.

OBSERVATIONS OF AN EVANGELIST

By Rev. Bob Jones

The following are my conclusions about certain things in which I am sure all ministers and godly laymen should be interested.

1. I have found the overwhelming majority of preachers in all churches orthodox, consecrated, faithful, and self-sacrificing men. They are the finest type of men in the world. My faith in them grows year by year.

2. The people in America believe the Bible. I know more about this than the college professors. There is

nothing to all this talk about the young people and their doubts. The only young people I find with doubts are the ones who have had doubts put into their heads by college professors and a few high-brow false preachers.

3. The laymen of all churches are growing suspicious of the educational leadership of the churches. There is a lot of propaganda in this country against our educational leadership. People are saying: "We gave our money to the church for Christian education, and now we understand the colleges are undermining the faith of our young people." It is my honest opinion that the Church will have to put down false teaching or the rebellion will come. In fact, I think it is here already.

4. When a preacher's orthodoxy is questioned, that preacher is not orthodox. I have never heard anyone question the orthodoxy of Bishop Warren A. Candler.

5. The need of the day is dogmatic, positive preaching. A man who is considered an authority on any subject can have a hearing. No one cares to listen to a preacher who is not at all sure of his position. The world is too busy for men to waste their time listening to any man who does not know what he is talking about.

6. It is easier to have revivals now than it has been any time in the last eighteen years. The people are hungry. They want the gospel straight. They have tried substitutes, and they are sick. They are crying for the old-time message. Here is my prophecy: We are going to have the greatest revival in America during the next five years we have had in the history of this country. It is up to the pastors to fall in line with the revival spirit. If the pastors do not fall in line, God will send it through the laymen. There are signs everywhere in America. May it be real, genuine, old-time Holy Ghost revival!—Christian Advocate.

CONDEMNATION

"In the day thou eatest thereof thou shalt surely die." Gen. 2:17.

"She took of the fruit thereof, and did eat, and gave also unto her husband and he did eat." Gen. 3:6.

For this conscious, willful disobedience, Adam, representative of the human race, with his wife was condemned to death and to immediate banishment from the garden of Eden, and to a life of toil and suffering. Cain was condemned for murder and driven "from the presence of God as a fugitive and vagabond in the earth." Gen. 4:12.

"The soul that sinneth, it shall die." Ez. 18:20. "The wicked shall be turned into hell and all the nations that forget God." Ps. 9:19. "There is no peace, saith God, to the wicked." Ish. 57:1. "I will punish you for all your iniquities." Amos 3:2. "Vengeance is mine, I will repay, saith the Lord." Rom. 12:19. "Vengeance belongeth to God." Ps. 94:1. "The Lord will take vengeance on his adversaries and he reserveth wrath for his enemies." Nahum 1:2. "Fear him who is able to destroy both soul and body in hell." Mat. 10:28.

God cannot allow his willful, sin-

ful, rebellious creature, man, to go unpunished except at the expense and sacrifice of his justice, which would only encourage man to sin and result in the overthrow of his government. Through all the ages, whenever God's intelligent creatures have sinned against him or worshiped idols, he has condemned them to suffer punishment of some kind—famine, plague, persecution, slavery, disease, death. "It is a fearful thing to fall into the hands of the living God." Heb. 10:31. "For our God is a consuming fire." Heb. 12:29. Read Mat. 23:14-33, Mark 16:16, John 5:29, 2nd Thess. 1:8-9, 2nd Peter 2:4-5-6-9, Jude 6th verse, Rev. 6:15-16-17, Rev. 20:10-12-13-14-15, Rev. 21:8. "It is appointed unto man once to die—after this, the judgment." Heb. 9:27.

—C. M. Sherrouse.

"That young bride worships her husband, doesn't she?"

"Well, she places burnt-offerings before him three times a day."

GOOD POSITION

Awaits Every Graduate.
**HATTIESBURG BUSINESS
 COLLEGE**
 Hattiesburg, Miss.

A CHANCE TO MAKE MONEY

The owners of a large plantation in Mississippi, where the fine orange groves are giving away a few five acre orchard tracts on condition that oranges be planted under their supervision. They want enough oranges produced to ship in car lot quantities so as to get low freight rates. You can secure one of these five acre orange tracts by writing the Satsuma Development Company, 232 Morewood Building, Pittsburgh, Pa. They will supply, plant and care for your trees for \$7.00 per month. Your income from 5 acres should be \$1,000.00 or more per year.

Teach your child internal cleanliness

THE mother who permits constipation in her baby or older child is risking the health, even the life of her little one.

It must be remembered that an infant is helpless, unable to tell that constipation is making its life miserable. Consequently the mother must be able to recognize signs of constipation in her baby. Convulsions, night terrors, grinding the teeth in sleep, feverishness, fretfulness and such symptoms—any of these may indicate that poisons from baby's stagnant intestine are flooding the little body.

In older children biliousness, coated tongue, loss of appetite warn the mother that constipation is present. Constipation, unchecked in youth, may lead to serious consequences. In constipation, according to intestinal specialists, lies the primary cause of more than three-quarters of all illness, including the gravest diseases of life.

Laxatives Only Aggravate Constipation

The mother should not resort to laxatives. A noted authority says that laxatives and cathartics do not overcome constipation but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Why Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found in lubrication a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and hastens its passage through and out of the body. Thus Nujol brings internal cleanliness.

Not a Medicine

Nujol is used in children's and general hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water it is harmless.

Let your infant or child have Nujol regularly—and see rosy cheeks, clear eyes and happiness return once more.

Get rid of constipation and avoid disease by adopting the habit of internal cleanliness. Take Nujol yourself as regularly as you brush your teeth or wash your face. For sale by all druggists.

Nujol

REG. U.S. PAT. OFF.

For Internal Cleanliness

FREE
 TRIAL
 BOTTLE!

Nujol, Room 866-K, 7 Hanover Square, New York
 For this coupon and 10 cents, stamps or coin, to cover packing and postage, please send me a trial bottle of Nujol and 16-page booklet, "Faulty Elimination". (For booklet only, check here ☐ and send without money.)

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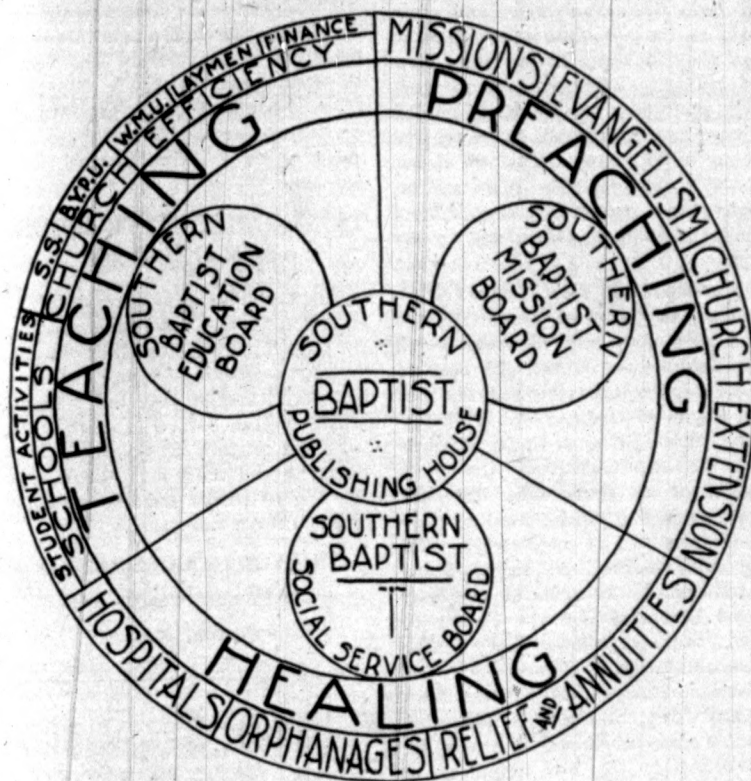
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SOUTHERN BAPTIST ACTIVITIES CORRELATED

By N. T. TULL, Mississippi Member of Committee



JACKSON, MISSISSIPPI

SOUTHERN BAPTIST ACTIVITIES CORRELATED

Prepared for presentation to the committee on "Correlating and Defining Work of Various Departments of Convention Activities."

General Outline

In making an attempt to effectively correlate the growing activities of Southern Baptists it should be our purpose to reconstruct our great program in such way as to carry out and emphasize the three fold will of Christ. It is said of Jesus that He "went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." The program of Jesus should be our program. "As the Father hath sent me, even so send I you." "The field is the world," and it should be our purpose to cover the field with the ministry of Jesus according to His program.

In broad outline Southern Baptist activities should be grouped under the three general heads, Teaching, Preaching, and Healing.

Teaching

Under the head of teaching we would suggest the creation of a "Southern Baptist Education Board" which would take over and direct the work falling under two general divisions, namely:

1. **SCHOOLS.** In this division of the Education Board's work would come—

(1) The work of all our southwide educational institutions, including the Southern Baptist Theological Seminary, Louisville, the Southwestern Baptist Theological Seminary, Ft. Worth, the Baptist Woman's Missionary Training School, Louisville, Kentucky, the Baptist Bible Institute, New Orleans, all the mountain schools now under the direction of the Home Mission Board, and such other educational institutions as might be created in the future.

(2) All student activities in denominationally controlled schools and in all state schools, which work is now being undertaken by the Inter-Board Commission.

2. **CHURCH EFFICIENCY.** Under this division of the Education Board's work would be grouped all the work that must ultimately be made effective in the churches—

(1) A Sunday School Department which would develop and project the work of the Sunday School as now being undertaken by the Sunday School Board.

(2) A BYPU Department which would develop and project the work of the BYPU as now being undertaken by the Sunday School Board.

(3) A Department of WMU work which would develop and project the work of the W. M. U. as now being undertaken by the Woman's Missionary Union Auxiliary to the Southern Baptist Con-

vention, which is at present a separate agency of the Convention and is being supported by the various boards of the Convention.

(4) A Department of Layman's work which would develop and project the work among laymen as now being undertaken by the Executive Committee of the Layman's Missionary Movement and supported by the various boards of the Convention.

(5) A Department of Church Finance, or the Budget-Stewardship work, which is now being fostered by the Conservation Commission but should be made a permanent work of the Education Board under church efficiency.

The work of the Education Board as here outlined would provide for taking over and directing the activities of the Sunday School Board except as that work relates to the publishing business which will be discussed under another head. It would also contemplate the taking over and directing of the work now being undertaken by the Education Board, the Inter-Board Commission, the Woman's Missionary Union, and the Layman's Missionary Movement. The three agencies last named are at present really inter-board agencies since they are being supported by the various boards of the Convention. The work of these agencies, the Inter-board Commission, the Woman's Missionary Union, and the Layman's Missionary Movement, would continue, but their energies and activities would be directed by the Education Board. Undoubtedly this arrangement would properly classify the work of these agencies and would prevent and ultimately cure the lost motion and overlapping which are now apparent to us all.

Preaching

Under the head of preaching we would suggest the creation of a "Southern Baptist Mission Board" which would take over and direct all mission work which is now being undertaken by the Foreign Mission Board and the Home Mission Board, except such work as would properly fall to the work of some other board.

The three main divisions of the Mission Board's work would be as follows:

1. **MISSIONS.** In this division would be classified all mission work, at home and abroad. For convenience and efficiency the work of missions proper might be divided into—

(1) A Department of Foreign Mission Work which would take over and project all mission work now being undertaken by the Foreign Mission Board, with the addition of such work now being directed by the Home Mission Board as falls outside of and beyond the bounds of the states composing the Southern Baptist Convention.

(2) A Department of Home Mission Work which would take over and direct the work now being conducted by the Home Mission Board as it relates to missions proper within the states composing the Southern Baptist Convention. This would include missions among the Foreigners, Indians, and Negroes and such other work as might develop along similar lines.

2. **EVANGELISM.** This division of the Mission Board's work would take over, enlarge upon, and make more effective the work now being undertaken along this line by the Home Mission Board. It would work out methods of co-operation with the organized work of the various states and conduct a work of evangelism within the territory of the Southern Baptist Convention which would reach every place and every case of need. The paramount demand in all the work of the states is for effective evangelism.

3. **CHURCH EXTENSION.** This division of the Mission Board's work would take over, develop and project the work along this line now being undertaken by the Home Mission Board. The ultimate goal would be to build up an endowment fund which would make it possible to extend loans not only to churches within the bounds of the Southern Baptist Convention but possibly to churches on the foreign field as well.

Healing

Under the head of healing we would suggest the creation of a "Southern Baptist Social Service Board" which would take over, develop and project all work of a social service nature to which attention is called year after year in the report of the Social Service Commission and also the work of all existing social service agencies under the control of the Southern Baptist Convention and such other agencies as are now being projected or may in future be deemed necessary.

1. **HOSPITALS.** In this division of the work of the Social Service Board would be placed all hospitals of every character that are now under control of the Southern Baptist Convention or which may be erected later, including the Tuberculosis Sanatorium and the hospital which has been authorized by the Convention to be erected in New Orleans. An effort would also be made to co-operate with the various states in the development of hospital work and in the training of Christian nurses for work on the foreign field.

2. **ORPHANAGES.** While we have no Southwide orphanages at this time, there is undoubtedly a need for greatly enlarging the sympathies and interest of Southern Baptists in the whole problem of child welfare. The orphanages in the various states will not begin to accommodate the needs within the states, and Southern Baptists as a whole have given but little thought to the care, protection and

proper training of the dependent children, even within our own Baptist constituency.

3. RELIEF and ANNUITIES. In this division of the work of the Social Service Board would come the work now being undertaken by the Relief and Annuity Board of the Southern Baptist Convention. This work is still in its beginnings and needs the most thoughtful attention on the part of Southern Baptists.

It will be seen that the ministry of healing and relief work among Southern Baptists has been greatly neglected and is just beginning to have serious consideration. Instead of having several boards and commissions seeking to deal with this one great problem we should have one board which would take over the task of developing a great ministry covering this important phase of the gospel of Christ.

Publishing House

In addition to the three boards whose duties have been outlined above, Southern Baptists should have a publishing house which would be independent of either and all of the boards of the Convention but which would serve each board impartially and our Southern Baptist Constituency as a whole.

This publishing house would do the publishing and be the distributing center for all literature and other supplies necessary in the operation of the work of the three boards. Besides this service the publishing house would develop a book department along the lines now being fostered by the Sunday School Board.

Comments

The re-adjustment of Southern Baptist activities as here outlined would not necessarily do away with any work that is now being undertaken by the Southern Baptist Convention but would undoubtedly save a great deal in the overhead expense incident to the administration of the work and at the same time prevent the overlapping which is unavoidable in the work of our various agencies as now organized. We now have nine separate agencies, including the Hospital Commission which was created at our last convention, besides our Southwide schools. This plan of adjustment would reduce the number of agencies to four but would preserve all the work now being undertaken by properly classifying and departmentizing the work.

In the brief outline here given it is not possible to go into details of adjustment but it is only intended to present this practical illustration of how Southern Baptists might permanently outline their work and make place for the addition of other departments of work from time to time without creating new independent agencies. No legitimate work could be proposed as a permanent interest of Southern Baptists which would not fall naturally under the supervision of one or the other of the four agencies here suggested.

The problem of how to conduct the annual meetings of the Southern Baptist Convention must find its solution in the proper correlation of Southern Baptist work so that it may be presented to the Convention in a more condensed form. According to the plan here outlined the whole work of Southern Baptists could be presented to the Convention in four reports and the time of the Convention could be divided into four general periods in which these interests would have their work presented for consideration.

The only way for Southern Baptists to put their work in shape to enlarge upon it without creating an endless number of separate agencies as time goes on, is to adopt the plan here outlined. The ministry of Jesus was complete and this is the way His program was divided.

COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS BY STATES—MAY 1 TO DECEMBER 1, 1923

	1920	1921	1922	1923
Alabama	25,779.38	19,556.12	19,359.15	14,136.90
Arkansas	5,119.44	8,764.43	12,224.88	9,464.92
District of Columbia	1,619.06	6,995.46	5,892.39	6,200.85
Florida	14,218.83	5,356.28	12,124.93	11,292.95
Georgia	76,517.32	37,046.73	44,347.78	41,808.73
Illinois	6,061.50	2,644.34	1,100.00	
Kentucky	60,722.08	42,258.69	28,074.81	37,183.58
Louisiana	8,213.48	7,853.20	8,975.60	9,718.41
Maryland	17,093.20	11,610.00	7,500.00	9,500.00
Mississippi	17,888.84	26,056.56	20,399.06	24,586.50
Missouri	15,471.16	3,447.02	12,961.65	12,937.45
New Mexico	3,000.00	2,526.13	2,158.73	1,547.84
North Carolina	40,968.71	29,449.48	43,472.94	47,658.13
Oklahoma	1,268.50	7,840.64	15,005.44	15,167.17
South Carolina	25,291.74	12,869.48	12,743.80	17,041.10
Tennessee	30,430.80	31,060.40	7,009.65	23,098.20
Texas	14,586.50	12,269.13	679.00	82.39
Virginia	97,549.21	66,789.23	64,114.66	60,399.97
Miscellaneous	7,638.23	1,928.25	3,361.41	1,183.23
	469,437.96	336,321.57	322,105.88	342,908.32

THE HIGH VIEW AND THE LOW VIEW

By Chester F. Ralston

The personality of Christ has divided Christian men into two camps—those holding the high view and those holding the low view. Men of intellectual integrity, of recognized usefulness in the kingdom, of unquestioned Christian character are found in both camps. The two views, however, are as wide apart as the poles, and involve striking differences of thinking, faith and teaching.

The Low View Defined

The low view of Jesus regards him as a man only, although he is the noblest, the truest, the best of the race. The low view regards him as a son of God, as one of many sons, although he is the most dutiful, the most obedient, the most useful of all God's sons. The low view holds that Christ lived so close to God, walked so completely within his will, imbibed so fully of his spirit that he became the one best fitted to reveal God the Father to men; to make known God's teachings and his will. The low view of Jesus maintains that he was born as any other child is born, and without a predetermined purpose or authority in his own mind or in that of the Father that he should bear the image of God, should be the revealer of his will, and should become, through the cross, the world's Redeemer. Not holding him to be the only begotten Son of God the low view of Christ cannot well think of his death as an atonement for the sins of the world; nor has it any place for his bodily resurrection in its realm of faith. In the low view Christ is thought of as the great teacher, the great moral and ethical example, the great brother and friend, even as the Lord and Master of life. But the low view has little place in its thinking and teaching for Jesus as the God-appointed Redeemer of men, with salvation conditioned upon repentance and personal faith in him as the only way into life eternal.

The High View Defined

The high view regards Jesus as the only begotten Son of God. In that sense it regards him as divine. The high view of Christ thinks of him as predetermined of God to be the Saviour of the world. It thinks of him

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as the only One who could express the image of the Father, who could in his own life reveal God in terms of human understanding. The high view does not regard Christ's close walk with God, his absolute obedience to the Father's will; his unusual wisdom in spiritual truth as the characteristics that qualified him to become the special representative of God to men. Rather does the high view look upon these qualities of Christ as proof to the human understanding that Jesus was the only begotten of the Father, the one appointed to reveal the Father to men, the one sent to be the Saviour of the world. The high view of Christ accepts him as the greatest Teacher, the greatest Example, the truest Brother and Friend, the Master of all masters. And more, it accepts him as the only begotten of the Father, sent to redeem the souls of men. Accepting him as such his atonement on the cross becomes logical. His resurrection as recorded in the gospels becomes inevitable.

What the Low View Requires

The low view of Christ is the easier view. It requires small faith. It makes possible the preservation of intellectual pride. It is the view that will naturally draw the so-called intellectuals. Those who stoutly maintain the low view are those who as stoutly maintain that intellectualism is the only safe guide in matters of Christian faith and life, even though Christ laid emphasis on faith as the *sine qua non* to an acceptance and understanding of things spiritual, putting stress at no time on our much-vaunted intellectualism; even though he taught that men who would accept and follow him must walk by faith, not by sight. The low view is the easier view. It is the view requiring small faith. It is the view that appeases intellectual pride. It leads straight into rationalism. Or does rationalism lead straight to the low view of Christ?

What the High View Requires

The high view of Christ is the harder view. It is the view of larger faith. It is the view of the mightiest intellects of the Christian centuries, men who have combined greatness of faith, strength of intellect and humility of spirit. At the same time it has been the view of multitudes who could boast not of intellectual greatness. The high view concedes that the mold of the mind of God may be greater than the mold of the mind of man. The high view concedes that in working out his plan for the welfare of man God may have determined methods and have made pronouncements that man can enter into and understand only by the exercise of faith—simple, pure, strong. Because the high view of Christ is the harder view, the view of larger faith, it does not mean that it contravenes reason, nor does violence to the intellect. After all, it is the more logical view, the more inclusive, the more satisfying. With the passing of the years the conviction grows upon one that the high view of Christ is not only the most satisfying in the activities and problems of the spiritual life, but that it will be the most comforting and assuring in the day of death.

Lesser Faith Lesser Power

If one may speak from the records of the Christian centuries it has not been given to those holding the low view of Christ to be the men of great power in the kingdom of God. They have not been forerunners in the great advances made in the name of Christ. As men of the smaller faith it seems that they have been men of the lesser power. They have not been men who have proclaimed the evangelistic message; who pioneered as missionaries of the Christ in all parts of the world; who have wielded power with the multitudes as preachers of God and his righteousness.

On the other hand, those who have held the high view of Christ are those whose names fill the pages of the Christian church in every high and holy work undertaken and accomplished throughout the world in the name of the Saviour of men. The great saints of the church, the mighty preachers of righteousness, the outstanding seers of the kingdom, the missionaries of the cross unto every land, the Christian leaders who have wrought with the most favor at God's hand—have not all of them been among those who have held the high view of Christ? And more. It has been my observation that whenever men, either among the leaders or followers in the church of Christ, have passed from the ranks of those holding the high view to those accepting the low view of Christ, their conviction of truth, their passion for the souls of men, their power in service have somehow been noticeably lessened. In measure at least favor at God's hand seems to have departed from them. Such rare exceptions to this statement as one may think of merely give emphasis to the statement itself.

There are only two views of Christ: the high view and the low view. The question is before us, "What think ye of Jesus who is called the Christ?"—Watchman Examiner.

NATIONAL BAPTIST HOSPITAL
AT HOT SPRINGS, ARK.

A site for a \$2,000,000 modern fireproof hospital has been purchased and the hot water rights have been granted by the government.

According to Dr. William Cooksey, vice-president, manager and general promoter for the Baptist National Hospital, Hot Springs will unquestionably have, when the plans for the Baptist National Hospital Board materialize, one of the finest and best equipped institutions in the country.

The Board has just purchased a 19-acre tract two blocks east of Central avenue, between Coombs, Valley, Water and Barker streets from the A. U. Williams heirs.

The consideration was \$20,000.

The Board was notified by Dr. C. H. Waring, superintendent of the Reservation, that hot water rights had been granted for the hospital by the Interior Department.

The plans and specifications of the proposed hospital call for an eight-story reinforced concrete and pressed brick fireproof building, fitted with

the latest and most improved apparatus.

The capacity will be between 400 and 500 beds. There will be luxurious suites for the well-to-do, as well as wards for the poor. In fact, the Board intends to cater to all classes and creeds, regardless of nationality or color.

Funds to build the hospital will be raised by popular subscription according to Dr. Cooksey. He also stated that while it was the intention of the Board to appeal to both the Northern and Southern Baptists, the opportunity of giving subscriptions would be open to all, irrespective of creed, as the hospital would be run on humanitarian principles.

The by-laws adopted by the Board provide that only those who are able shall pay. The profit made in this way will go toward taking care of the over-head expense involved in caring for those unable to pay.

The charter provides that no dividends shall be declared. "A substantial nucleus toward the erection of the hospital is assured", was the final statement made by Dr. Cooksey, "and the Board intends to announce full plans in the next few weeks."

Plans are being perfected to put on a campaign for funds in Hot Springs some time in February. Immediately following this campaign, Dr. Cooksey and his co-workers will take the field outside of Hot Springs to secure sufficient funds to complete the first wing of the hospital building. Work on this portion of the structure will start at the earliest date possible.

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ORGANIZED CLASS LEADERS OF THE SOUTH HOLD SESSION IN ATLANTA

By James W. Merritt

More than twelve hundred men and women from practically every state in the Southern Baptist Convention gathered in Atlanta, Ga., January 15th, 16th, 17th, 1924, for the third annual session of the Southwide Baptist Organized Bible Class Conference. There was no business to transact, no election of officers, no rattle of machinery to interrupt the steady current of the great educational and inspirational addresses and conferences that made up the program of this unusual gathering. From the opening night of the Conference, the tide of spiritual power mounted higher and higher until it reached a great climax on Thursday, the closing night.

The speakers on this closing night were Mrs. J. M. Dawson of Waco, Texas, and Dr. Fred F. Brown, Pastor of the First Baptist Church of Knoxville, Tenn. During her address, Mrs. Dawson frequently quoted that familiar passage of scripture, "He that would be greatest among you let him become the servant of all", and the crowd that filled the Tabernacle Church was profoundly moved as she made definite application of this truth to Organized Class work. Said Mrs. Dawson: "What the world needs from our Organized Bible Classes is service." Both Mrs. Dawson and Dr. Brown made impassioned appeals for the Seventy-five million campaign and called on the Organized Classes of the South to bear a worthy part in the work of finishing this great movement. Dr. Brown's theme was, "God's call to Southern Baptists". He declared this to be a call to consecration, a call to spirituality and a call to service. In conclusion he said, "Christ's greatest call to Southern Baptists at this time is to pay their pledges to the Campaign".

Banners Awarded

The attendance banner was won by Tennessee, whose state delegation numbered 87. Alabama came second in this contest with a state delegation of 85. The Arkansas delegation having traveled a total of 46,592 miles in making the trip to the Conference was awarded the banner offered to the state delegation rolling up the largest total mileage. The efficiency banner offered to the class in Georgia making the best record during 1923 was won by the Fidelis Class of the Gordon Street Baptist Church of Atlanta. Banners were awarded to the two classes in Atlanta making the best record of attendance upon the sessions of the Conference. The banner for the men was won by the Agoga Class of the Tabernacle Church, and the one for the women by the Women's Bible Class of the Imman Park Baptist Church.

Opening Night

Dr. Ryland Knight and Dr. W. M. Wood of the Sunday School Board presided over the general sessions of the Conference and Robert H. Coleman of Dallas, Texas, led the singing. The program throughout was interspersed with excellent musical features by the Orchestra of the Can-

ton, Georgia, Baptist Sunday School, under the leadership of Harry L. Ogborn; the Mercer University Quartette; Macon, Ga., and the Ladies' Quartette of the First Baptist Church, Herrin, Ill.; and the Choir of the Tabernacle Church of Atlanta, Ga., and talented soloists. Dr. Norman W. Cox, Pastor of the First Baptist Church of Savannah, Ga., led a series of devotionals each morning and evening, using as his theme "The Perfected Beauty of God".

Slogan for 1924

The key-note for the Conference was to be found in the Slogan for 1924, which was prominently displayed on a thirty-foot banner in the Conference Hall. This slogan is "TO WIN THE LOST TO CHRIST TO DEVELOP ACTIVE CHURCH MEMBERS", and practically every speaker on the program re-echoed and emphasized these thoughts.

There were other banners displayed whose challenging and thought-provoking messages were wisely transferred to countless notebooks by those who wanted to take home the choicest things of the Conference.

Here are the messages of some of the banners:

"The Organized Class is the Only Reaching-Out Agency the Church has to go after its Constituency".

"Every Christian in Every Class a Personal Soul-Winner".

"Register Your Class With the Sunday School Board and Catch Step With One of Our Greatest Forward Movements".

"An Organized Class is Not an Independent Institution, But Owes Its First Allegiance to Its Own Church".

"A Class Not Engaged in Altruistic Service Is Not An Organized Class".

"More Than Half the People in the South Never Go To a Church Service—What Are We Doing to Reach Them".

Dr. I. J. VanNess, Secretary of the Sunday School Board, was the first speaker. Dr. VanNess made a plea for denominational loyalty and for a line-up of our Organized Classes with the full denominational program. He declared that the dominant note in this year's campaign should be church loyalty on the part of our classes. Dr. VanNess appealed for a new emphasis on the teaching of the Bible, on the ministry of friendship and on the ministry of Evangelism.

In presenting Dr. R. J. Bateman, Pastor of the First Baptist Church of Asheville, N. C., Dr. Ryland Knight said, "I do not know a great, strong, growing, spiritual church anywhere whose pastor is not a Sunday School enthusiast." He declared Dr. Bateman to be such a pastor. Dr. Bateman made a most effective appeal for men and women everywhere to live and teach a manly, virile Christianity.

Gospel team work was presented by the Flying Squadron of the Agoga Class of the Tabernacle Baptist Church of Atlanta. It was revealed that this Squadron has during the past year visited 16 towns, held 19 meetings which have resulted in 1,000 conversions.

The Second Day

The first speaker Wednesday morning was Arthur Flake, Secretary of the Department of Administration of the Sunday School Board. Mr. Flake discussed the question of building great Sunday Schools and declared in the very beginning that it is impossible to have a great Sunday School without great Organized Classes. W. L. Robuck of Cordele, Ga., told of the vital part prayer has played in the work of the great class of 300 men which he teaches. A. V. Washburn of Shelby, N. C., revealed the fact that Organized Class work is as practicable and workable in the country church as in the town and city church. Double Springs Sunday School, of which he is Superintendent, has reached 370 of its 400 possibilities as a result of the work of Organized Class work. Dr. Wallace Bassett, Pastor of Cliff Temple Baptist Church of Dallas, Texas, developed the thought that Sunday School workers are "Laborers together with God" and that it is "God who giveth the increase".

Twin Sessions

On Wednesday and Thursday afternoons the Conference divided into two sections, the men in one group and the women in another. Rev. George Hyman of Tampa, Fla., and H. F. Latimer of Winston-Salem, N. C., presided over the men's meetings, and Mrs. Wesley Norris, Dallas, Texas, and Mrs. W. I. Shannon, Nashville, Tenn., were in charge of the women's gatherings.

We understand that the women had profitable meetings. Secretary Strickland made it clear that mere men were to stay away from these gatherings. Miss Mildred Rutherford of Athens, Ga., Miss Lucile Abbey of Atlanta, Ga., and W. S. Farmer of Frankfort, Ky., addressed the women. Among those who addressed the men's sessions were Dr. Joseph Broughton, Atlanta, Ga., T. R. Hill, Middlesboro, Ky., E. P. Downing, Shawnee, Okla., and C. L. Montgomery of Memphis, Tenn. It is hoped that everybody caught the spirit which Prof. Downing expressed. Said he, "We will go back from this convention with a message that will double our membership, enlarge our vision and strengthen our spirit." Others who addressed the men were: I. G. Long, Tulsa, Okla.; Dr. Elmer Estes, Lexington, Ky.; and Albert Lindsey, of Tuscaloosa, Ala.

Wednesday Evening

Dr. John F. Vines, Pastor of the First Baptist Church of Roanoke Va. made a telling appeal for the Seventy-five Million Campaign. He declared that if we vitalize and develop our classes, we will put the Campaign across in one year. Dr. John E. White, of Anderson, S. C., challenged organized class-workers to break the Bread of Life to men and to stand loyally by the church.

Thursday Morning

Dr. G. S. Dobbins, of the Theological Seminary at Louisville, was the first speaker Thursday morning. His appeal was for the Young People of our Churches. Prof. Rolivax Harlan, of the University of Richmond, held up the right kind of organized class as a place for vicarious service for laymen. His plea

(Continued on page 15)

IN MEMORIAM

In Memoriam

Mrs. Grace Vance, wife of Mr. Alonzo Vance, died in her home near Reid, December 23, 1923, after a short illness. She was born March 29, 1887. She was the daughter of Mr. and Mrs. Dane Bray. She was married to Mr. Alonzo Vance December 27, 1908. She was a member of Poplar Springs Baptist Church. She leaves a husband, three children, father, mother, five sisters, four brothers and a host of relatives and friends to mourn her death. Her burial was in Poplar Springs Cemetery, conducted by Rev. J. H. McGregor.

May God bless the bereaved ones.

—A Cousin.

Resolutions Relative to the Death of Captain Spight

Profoundly convinced that a life of transcendent ability and piety, a character with a stainless record of any member of this church should not pass into the Great Beyond without recording our appreciation of the devotion of such a member to every noble cause, the Ripley Baptist Church in conference adopts the following preambles and resolutions:

Whereas, the late Captain Thos. Spight was for almost fifty years a faithful and devoted member of this church in good standing, and during his long active life labored and wrought much good among us, and, as a member of this church did, perhaps, as much as any man who ever lived in this community for the cause of Christ, and,

Whereas, as a soldier in the Civil War, an executive officer of the law of this Judicial District, a member of Congress from Mississippi, a lawyer, citizen and churchman of this town he always stood for the very highest ideals in our civic and religious life, and in all the fields of life he occupied was so unswerving in the line of duty, and as a result of his convictions supported by his deeds, the interests of good citizenship and the ensign of the cross has been so nobly advanced, and,

Whereas, on the fifth day of January, 1924, at his home in Ripley, God, in recognition of the splendid service he rendered while among us, called our beloved friend to the enjoyment of the rewards which await all those who bow in humble submission to His Divine Will, who accept His plan of salvation, and walk in the footsteps of the Savior, and,

Whereas, the character Captain Spight has left us is that of a Prince, in the noblest sense of the word, a sage and a saint, and his character appears to us to be so beautiful, noble and symmetrical in all its proportions, and so worthy of our emulation, that it is our privilege and pleasure to pay our homage to one who was our leader and of whom we were so proud. Therefore, be it

Resolved, That while we have gently and lovingly consigned the remains of our beloved leader to the peaceful silence of the grave, yet we know he does not sleep alone there, for "All that tread the earth

MORIAM

Memoriam

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Memoriam to the Death of Captain Spight

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a soldier in the Civil ve officer of the law District, a member m Mississippi, a law- churchman of this stood for the very in our civic and rel- in all the fields of was so unswerving uty, and as a result ns supported by his ests of good citizen- sign of the cross has dvanced, and,

the fifth day of Jan- his home in Ripley, tion of the splendid red while among us, ed friend to the en- rewards which await bow in humble sub- Divine Will, who ac- f salvation, and walk of the Savior, and, character Captain us is that of a Prince, sense of the word, a ut, and his character to be so beautiful, etrical in all its pro- worthy of our emu- is our privilege and our homage to one der and of whom we Therefore, be it at while we have ingly consigned the beloved leader to the e of the grave, yet es not sleep alone that tread the earth

are but a handful to the tribes that slumber in its bosom", and ere long each of us must go hence and make our bed with him. When the time shall come for us to go down into the dark valley, may we go with the perfect assurance that our souls will rest with his in the Land of eternal spring.

Resolved, That we will ever hold in remembrance his kindly deeds, his exalted sentiments, and the splendid zeal of our beloved friend in behalf of the causes for which we ought to stand, and for his never-failing friendship through the whole course of years we have known him. None ever knew him for a moment without instantly recognizing his value to every cause he advocated, and was unconsciously hastened in his desire to make Captain Spight his friend.

Resolved, That we commend the life and character of this great man to ourselves and each other, and to every one who wishes to identify himself with causes that are noble and pure, as an example worthy of emulation. His influence and example will inspire us to higher things in the cause of our Master than any we have yet attempted.

Resolved, That we extend to those he loved our sincere sympathy. While his going away may seem a great loss to them, we ask them to remember that it is gain to him, and that he has now entered upon the enjoyment of blessings prepared for the righteous, the extent of which it has never entered the heart of man to conceive, because we know he loved the Lord and worshiped His Holy name.

Resolved, That a copy of these resolutions be spread at large upon the Minutes of this Church by the Clerk; a copy be handed to the family of Captain Spight, and that copies be handed the Southern Sentinel and Baptist Record for publication.

Adopted by the Church in Conference January 16, 1924.

Respectfully submitted,
Oscar F. Street,
Orbrey Street,
R. L. Nance,
Committee.

(Continued from page 14)

was for the spirit of Christ in every relationship of life. Rev. I. E. Lee Pastor of the Herrin, Ill., Baptist Church magnified the power of consecrated personality in Organized Class Work.

The concluding speakers Thursday morning were Homer J. Counciler of Washington, D. C., and Dr. William Russell Owens, Pastor of the First Baptist Church of Macon Ga., Mr. Counciler brought to the Conference as invitation to meet in Washington, D. C., next year and judging from the applause that greeted this announcement the folks would like to accept the invitation. Said Mr. Counciler; "That class that considers itself apart from the church ought to be converted or killed." "The watchword of every class should be work." "When our class officers realize the tragedy of the weakness in our class organization and catch the true vision of service, and will be willing to throw themselves into the task of carrying on for Christ."

Dr. Owen declared it to be the

business of organized classes to go get men whom nobody else has thought of. He gave startling statistics with references to the low percentage of church members who are doing the work of the Kingdom of God and challenged organized classes to increase this number. The Thursday morning session was one of the high hours of the Conference.

The conference gave frequent and emphatic expression of its appreciation of the Sunday School Board, Dr. Van Ness and Mr. Strickland for making possible this great gathering of Organized Class workers and for the superb program which was presented.

PASTORS ASSISTANT

I hope all pastors who are not actively supporting our Baptist Record may follow the example given below and ask their churches for an "assistant" in their responsible and arduous duties.

A Baptist pastor secured a goodly number of subscriptions for the denominational paper by the following method:

At the close of a sermon he said, "Brethren, I cannot do all the work that ought to be done for the advancement of our Lord's cause as represented by this church, and earnestly request that you employ an assistant. I know one that you can get at a very small cost—a good preacher too—who will visit your homes regularly once a week, deliver lectures, explain scriptures to your edification, and the increase of your faith; encourage and strengthen in trials and difficulties, and comfort in sorrow and affliction; keep you informed about the work of the denomination in the state and home and foreign missions." Drawing a copy of the paper from the pulpit, he said, "Here is the preacher I speak of and recommend and whose assistance I desire. He is clean and pure and truthful and faithful and a Baptist of 'much water'."

My preacher brother, "go thou and do likewise."

—C. M. Sherrouse.

NO BURIAL ALLOWED WITHOUT A BURIAL PERMIT

The rules and regulations of the Mississippi State Board of Health, based on Chapter 149, Laws of 1912, require that the body of no dead person shall be buried, or otherwise disposed of, until a death certificate shall have been filled out and turned over to the Local Registrar of the precinct in which the person died, and a burial or transit permit issued by him.

If the death occurs in one precinct in the State and the body is taken for burial into another precinct, then no burial permit is required from the Registrar of the district in which the body is to be buried; but a burial permit is required if the body is shipped from another State into this State; in which case the Local Registrar issues the burial permit or the transit or removal permit found attached to the casket; but the Registrar must "plainly enter upon the face of the burial permit the fact that it was a body shipped in for in-

terment, and give the actual place of death".

Who responsible for making out death certificates?

1—The undertaker, if one is employed.

2—The acting undertaker, or the one who is in charge.

3—The nearest relative or friend assisting with the funeral. The medical part of the certificate is made out and signed by the last physician in attendance on deceased.

"No sexton or person in charge of any premises in which interments are made, shall inter or permit the interment or other disposition of any body, unless it is accompanied by a burial, removal or transit permit. And each sexton, or person in charge of any burial ground, shall endorse upon the burial or removal permit the date of interment over his signature, and shall return all permits so endorsed to the Local Registrar of his district within ten days from the date of interment". He, the sexton, shall also "keep a record of all interments—stating name of deceased person, place of death, cause of death, date of burial, and the name and address of the undertaker", (if any). A proper observance of these regulations may save someone from legal proceedings.

From the Bureau of Vital Statistics, Jackson, Miss.

Mother—"Herbert, you mustn't ask your papa so many questions. They irritate him."

Herbert (shaking his head)—"It ain't the questions, ma. It's the answers he can't give that makes him sore."

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THIS LAST WORD

By J. F. Love, Cor. Sec'y.

In view of certain facts which have come to us late, we must say another word on Southern Baptist relief work.

FACT 1. Many of our churches did not observe January 13th either in the church or Sunday School. Some have deferred their relief collections to later date both for the church and Sunday School.

FACT 2. Many churches and Sunday Schools seem to have sent all their money to the Near East Relief organization instead of to their own Board. This was undoubtedly done because of misrepresentation and misinformation.

FACT 3. The relief receipts of the Foreign Mission Board to date are sadly behind the dire relief necessities which are being pressed upon this Board.

FACT 4. The American Baptist Foreign Mission Society of the Northern Convention which has so nobly helped in this relief program in Europe is, because of the Society's great losses in the Japan earthquake, unable to put on any campaign for European relief this year, thus leaving the great bulk of this relief to the Foreign Mission Board with such help as British and Canadian Baptists can give.

FACT 5. I have today a second appealing cable from Dr. Rushbrooks, European Commissioner, who because of the distress appeals which are coming to him and the shortage of these relief funds is in desperate and embarrassing circumstances.

Will not the friends of Southern Baptist Relief work who have not taken relief collections for the Foreign Mission Board do so at once, gleaning carefully, and make remittances at the earliest possible moment? Do not send us money which you intend for the Near East Relief organization.

FACT 6. The following facts are taken from the Evening Star of Washington, D. C., of Monday, Jan. 21st. The Russian Government faced with the pitiful condition of four million starving children has put forth a desperate effort to gather together these little ones and to provide homes for them. The paper states that four million "have been rounded up," and many of these have been placed in institutions which are made possible by government help and by such relief as American Baptists have been furnishing. An appeal is now being made by the present Kalinin of Russia to the peasants and workers of Russia for their efforts in dealing with the appalling problems of Russian children, and asking that every peasant family which has not a child of its own adopt one of these little ones. Many of the poor peasants of Russia have responded to this worthy appeal. And yet the Washington paper says, "Two million of such children wanderers are still at large over the vast face of Russia, an area whose extent measures up to one-sixth of the land surface of the globe. The reclaiming and salvaging of this last-third

of the ragged, hungry and fostering child army has now become one of the chief internal problems of the soviet authorities." It is in this territory that the Foreign Mission Board is this year much of its relief work for which it appeals to Southern Baptists.

What an appeal to Southern Baptists this is! But there are also needs in other lands which are importuning us.

Dr. O. C. S. Wallace of Baltimore has much familiarity with European conditions. On Jan. 3rd, he and Dr. Baylor, Secretary of the Maryland Union Association, addressed a strong appeal to the churches of Maryland that little Maryland should raise at least \$4,000 of the amount which the Board desperately needs for this relief work. Dr. Wallace's own church raised more than a fourth of this. Such an effort is warmly appreciated and we doubt not the benediction of God will be upon it.

We are not allowed to appeal but one day in 365 on behalf of these starving children and many women and Baptist preachers besides, but we do appeal that where this collection day has been deferred, it will be observed as quickly as possible and the money sent to us. We call the denomination to mind again that this Board cannot this year put one dollar of missionary money into this relief work, but must depend wholly upon relief contributions for relief work.

CORINTH

The First Baptist Church of Corinth, Miss., held its annual meeting on the 16th instant. The annual reports from all departments of church work had been previously gathered, carefully edited and published in a booklet. This is the first time this has ever been done by this church. The members were delighted with the splendid showing of church work. During the year there were 59 additions, 33 of them on confession and baptism. The church raised for all local expenses \$8,149.11, contributed to the 75 Million Fund \$7,133.77, and gave through personal service \$1,008.00; the Woman's Missionary Union raised \$4,130.77, other societies \$130.85; the Sunday School raised \$1,112.40, making a grand total of \$21,664.36. This makes \$50.03 per resident member. During the four years the church has contributed \$35,956.83 toward the 75 Million Campaign. The church is throbbing with life and energy in every department. The usual officers were elected. Mr. Hugh E. Ray, who has been the efficient superintendent of the Sunday School for 21 years, was unanimously re-elected. Pastor T. W. Young is greatly delighted with the work and progress of the church. He will begin his third year as pastor on April 1st with an evangelistic meeting. He will be assisted by that inimitable singer, Mr. Charles Butler, but the Advisory Board of the church has requested Dr. Young to do his own preaching in the meeting.

Before an audience which packed every portion of the big auditorium of Blue Mountain College Monday evening "The Bohemian Girl" was presented by the voice department of Blue Mountain College under the personal direction of Miss Linda Berry, each of the artists of the evening being in the conventional grand opera costumes procured for the special occasion.

Mrs. Lottie Mae Nichols starred as Arline, while the role of Thaddeus was admirably presented by Paul M. Avery. Miss Mary Payne as queen of the gypsies, Miss Clara Rivers as the count, Mrs. Quitman Hardin as the count's nephew, Miss Kathryn Goza as devilshoof, all achieved splendid successes. The choruses, gypsy dances, military drills and scenic features were superb, while the orchestral numbers, directed by Mrs. Mary E. Beckett and performed by the college orchestra, added much to the big musical function, the most ambitious and appreciated opera ever presented by local talent on the Blue Mountain College stage. The costumes of the leading characters were procured in Chicago.

MARRIED

I wonder why it is that hard times and short crops do not have anything to do with people getting married? The writer has performed several matrimonial ceremonies since having moved to Simpson County. I have this, the 25th day of January, 1924, celebrated the rites of matrimony between Mr. J. F. Hughes and Miss Erma Herrington, the bridegroom being a son of the Reverend A. J. Hughes, and the bride a charming and cultured young lady of Pinola, Mississippi. The writer along with a host of friends wishes for them a long, happy life spent in the service of God, from whom all blessings flow.

—A. J. Linton.

Obituary

On January 11th God took back the tiny son he had given Mr. and Mrs. J. E. Brock. We know not why, but his will be done.

"Safe in the arms of Jesus, safe on his gentle breast, there by his love ever sheltered, sweetly thy soul shall rest."

"Not now but in the coming years, it may be in the better land, We'll read the meaning of our tears, we'll catch up the broken thread again,

And finish what here we began, Heaven will the mysteries explain,

And then, oh, then we'll understand."

—One Who Loves You.

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